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Unveil, O Thou who givest sustenance to the world, that face of the true Sun, which is now hidden by a vase of golden light! so that we may see the truth and know our whole duty.

THE ARYAN PATH

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THE ORIGIN OF THE CHRISTMAS TREE

Making use of an article of Dr. Kaygorodoff in the *Novoyê Vremya*, H. P. Blavatsky published the following in *Lucifer* for March 1891. In India the Festival of Lights continues for five days to celebrate the New Year, and it would be very interesting to trace with the aid of comparative study, the common origin, perhaps, of the Lights of Heaven visiting our earth surrounded by the darkness of ignorance in the East as in the West:—

The custom of the Christmas tree is a very recent institution. It is of a late date not only in Russia, but also in Germany, where it was first established and whence it spread everywhere, in the New as well as in the old World. In France the Christmas tree was adopted only after the Franco-German war, later therefore than 1870. According to Prussian chronicles, the custom of lighting the Christmas tree as we now find it in Germany was established about a hundred years ago. It penetrated into Russia about 1830, and was very soon adopted throughout the Empire by the richer classes.

It is very difficult to trace the custom historically. Its origin belongs undeniably to the highest antiquity. Fir trees have ever been held in honour by the ancient nations of Europe. As evergreen plants, and symbols of never-dying vegetation, they were sacred to the nature-deities, such as Pan, Isis and others. According to ancient folklore the pine was born from the body of the nymph Pitys* (the Greek name of that tree), the beloved of the gods Pan and Boreas. During the ver-

*A nymph beloved by the god Pan and changed into a fir tree.

nal festivals in honour of the great goddess of Nature, fir trees were brought into the temples decorated with fragrant violets.

The ancient Northern peoples of Europe had a like reverence for the pine and fir trees in general, and made great use of them at their various festivals. Thus, for instance, it is well known that the pagan priests of ancient Germany, when celebrating the first stage of the sun's return towards the vernal equinox, held in their hands highly ornamented pine branches. And this points to the great probability of the now Christian custom of lighting Christmas trees being the echo of the pagan custom of regarding the pine as a symbol of a solar festival, the precursor of the birth of the Sun. It stands to reason that its adoption and establishment in Christian Germany imparted to it a new, and so to speak, Christian form. Thence fresh legends—as is always the case—explaining in their own way the origin of the ancient custom. We know of one such legend, remarkably poetical in its charming simplicity, which purports to give the origin of this now universally prevailing custom of ornamenting Christmas trees with lighted wax tapers.

Near the cave in which was born the Saviour of the world grew three trees—a pine, an olive, and a palm. On that holy eve when the guiding star of Bethlehem appeared in the heavens, that star which announced to the long-suffering world the birth of Him, who brought to mankind the glad tidings of a blissful hope, all nature rejoiced and is said to have carried to the feet of the Infant-God her best and holiest gifts.

Among others the olive tree that grew at the entrance of the cave of Bethlehem brought forth its golden fruits; the palm offered to the Babe its green and shadowy vault, as a protection against heat and storm; alone the pine had nought to offer. The poor tree stood in dismay and sorrow, vainly trying to think what it could present as a gift to the Child-Christ. Its branches were painfully drooping down, and the intense agony of its grief forced from its bark and branches a flood of hot transparent tears, whose large resinous and gummy drops fell thick and fast around it. A silent star, twinkling in the blue canopy of heaven, perceived these tears; and forthwith, confabulating with her companions—lo, a miracle took place. Hosts of shooting stars fell down, like unto a great rain shower, on the pine until they twinkled and shone from every needle, from top to bottom. Then trembling with joyful emotion, the pine proudly raised her drooping branches and appeared for the first time before the eyes of a wondering world, in most dazzling brightness. From that time, the legend tells us, men adopted the habit of ornamenting the pine tree on Christmas Eve with numberless lighted candles.

RENUNCIATION—TRUE AND FALSE

[**B. M.** is an old-world man living by his old-world methods in our era. We are fortunate in having secured a few reports of his talks to his intimate friends. The *Bhagavad-Gîtâ* is the book he has mastered through long years of study and meditation; but further, having lived according to its tenets more successfully than is generally possible, his thoughts breathe a peculiar fragrance. The papers have been translated from the vernacular: it should be understood that they are not literal translations, and the translator has adhered more to ideas and principles than to words. Although B. M. knows English, his inspiration becomes impeded in employing that medium of expression and so he prefers not to use it. We think our readers will have found real inspiration in this series.—EDS.]

"Deeds of sacrifice, of mortification, and of charity are not to be abandoned, for they are proper to be performed, and are the purifiers of the wise. But even those works are to be performed after having renounced all selfish interest in them and in their fruits; this, O son of Pritha, is my ultimate and supreme decision."—*Bhagavad-Gîtâ*, XVIII, 5–6.

The intuitive response to the appeal of the Higher Life is natural to man. But for every one man who proceeds on this greatest of all ventures on a basis of knowledge, there are hundreds who fall a prey to the lures which beset the old and narrow way sharp as the edge of the razor. There are millions who are known as Sannyasis and Tyagis. There are rare units who are really such.

The Master Krishna makes it abundantly clear that whatever we may be doing, we find ourselves performing works. And yet the *Gîtâ* is the book *par excellence* which treats of Sannyasa—Renunciation; it is sometimes called the Book of Karma-Yoga, union with the Higher Self through deeds; but more truly it may be called the Book of Renunciation, for it advocates renunciation as the highest form of action and teaches how man—not some particular caste man, but every man—should renounce.

Whatever one's condition of life, a man is called upon to do every day three kinds of deeds—*Yagna*-Sacrifice, *Tapas*-Mortification, *Dana*-Charity. These three should never be disregarded. They purify the whole man.

Living in a competitive world, with cares and worries meeting us at every turn, how can a man even remember to perform regularly some work which is sacrificial, some which is mortifying, and some which is charitable? The *Gîtâ* does not offer these as spiritual luxuries, which the privileged few alone may indulge in; they are regarded as necessities of soul-life, which no human being can set aside without psychic and spiritual peril to himself. And further, in one single, straightfor-

ward injunction it says that even these acts of sacrifice, mortification and charity "are to be performed after having renounced all selfish interest in them and in their fruits," and thus with a majestic and sweeping gesture defines what true charity, austerity and sacrifice are.

But is it right for a man to perform these at the cost of his own congenital and congenial duties? How can a twentieth-century mortal find time or spare energy for these deeds of Krishna, when all his forces and resources are exhausted in doing his own natural duties? This question does not arise for the student of the *Gîtâ*; for he clearly perceives that, in the very performance of the natural duties, in the very environment of each, are ample opportunities to be found to sacrifice joyously, to practise self-control and to be charitable on more planes than that of economics alone.

It is the very doing of our duties, but with a new attitude, which the *Gîtâ* teaches. It lays down certain fundamental principles. Let us look at them.

Necessary and obligatory works should be performed—such are duties. That which is not necessary for us to perform, that which is not obligatory, that which is not due from us to nature or to man is not duty. In the performance of such deeds of duties two ideas should be borne in mind. We should not abstain from works through bodily propensity, saying: "It is painful," any more than indulge in acts because the pleasurable feeling tempts us in their direction. Thus, the motive and the desire for the fruits of works have to be thought about. Not the renunciation of necessary duties; but the renunciation of the fruit of all obligatory actions, performed without attachment, because they ought to be done; herein is described renunciation, false and true.

Thus those who desire to lead the Spiritual life have to seek opportunities in their own environment for practising sacrifice, self-control, and charity. They will not have far to go. Near at hand, in their own circumstances, in a very short while, they will find more than ample scope for the fulfilment of their wishes. In the home, in the market-place, in public life, hundreds of opportunities arise, and arise constantly, to do the triple deed, dear to the heart of the Mahatma, the perfect performer of perfect deeds.

However difficult this practice of sacrifice, austerity and charity, in daily life, the nature of what is expected of us is easily understandable. One has only to look within at one's self and around at his kin, friends and fellows, and it does not require much thought to learn how we can be sacrificing, how we can mortify our lower characteristics, and how we can be charitable in thought and feeling, in words and works.

To guide us in complexities which must arise, the *Gîtâ* defines what is correct and incorrect *yagna*, *tapas*, and *dana*.

That sacrifice which violates not the laws of Nature and is in consonance with some understanding of those laws, when done without expectation of any reward and with the conviction that it is necessary to be done, is correct and beneficent. Sacrifices done with an eye to reward and esteem, or as an ostentation for piety, are not spiritual, though they are better than those which are not according to the precepts of Bodhi-dharma, Wisdom-Religion, the Science of the Self or Atma-Vidya, and which are undertaken without any conviction.

Contemplating with reverence the laws of and processes in Nature; esteeming the beneficent deeds of holy men and sages with a view to emulate them; purifying ourselves so that rectitude, chastity and harmlessness are practised;— these constitute right mortification or austerity of the body. Speech which is gentle, true and friendly and which results from diligence in the reading of the records of the Wise—that is mortification of speech. Serenity, mildness of temper, silence, self-restraint, absolute straightforwardness in conduct are called *tapas* or mortification of mind.

And last—*Dana*, Charity: gifts of knowledge or wealth which are bestowed at the proper time on the proper person, and by men who are not desirous of a return, comprise true charity. And whatever is given should be bestowed with proper attention, without a feeling of superiority or scorn. In the giving of gifts we should avoid calculating what spiritual or other benefit may accrue to us from such giving, also avoid making any gift reluctantly or half-heartedly; but above all turn away from the temptation of gifts given out of place and season and to unworthy persons, even though they be friends or relatives.

Here is the basis of the true religion of works, which purifies the mind, ennobles the conduct, and which, the *Gita* says, is possible for any earnest soul to practise; for it enables a man to discharge his duties and fulfil his obligations without running away from the station in life in which his own aspirations, deeds and misdeeds have placed him.

B. M.

RARE MANUSCRIPTS IN PERSIA

[**Dr. Hadi Hasan** has lately returned from Persia where, at our request, he made enquiries about rare MSS. of philosophical and mystical nature; on some of these he writes the following article. He wrote to us from Teheran last July: "I think I have fairly exhausted the country; you will see that the majority of the MSS. mentioned are real treasures; it seems a pity that they belong to private collectors and are mostly out of reach of people who do not command influence or authority." Later, he said: "Next time I visit Persia I shall do so with a photographer; there are specimens of calligraphy in the land which represent the final word in æsthetic art. I saw in the possession of Agha Haji Sayyid Nasru'llah, Chief Justice of the Tihran High Court, a superb MS.—an encyclopædic work, with marvellous diagrams in the sections on music, optics, mechanics and astronomy: no scribe can obviously be of any use in transcribing a MS. of this kind. Finally, it sounds incredible and I could hardly have believed it without the evidence of my own eyes, the private library belonging to Agha Haji Husayn Malik contains about 40,000 MSS. This enormous collection is unknown to Europe; it is uncatalogued, disarranged. The owner himself, a millionaire, is a lover of books but as he is also a lover of other things, has not had time to study his own collection. If some one can finance me to camp out in Persia for six months accompanied by a first class photographer and carrying with me about Rs. 2000 worth of photographic materials (for these are not available, save in limited amounts and in a damaged condition, in Persia) I could bring out with me a select collection of rotographs of MSS., over whose loss European Orientalists have long been mourning. Take for example the Dīwān of Raḍīu'd-Dīn of Nīshāpur: I have mentioned this in my article. Mirza Muhammad Abdu'l-Wahhab of Qazwīnī, one of the premier living Orientalists, was anxious to obtain this Dīwān (see *Lutab-ul-Albab*, Vol.I, p.403 *et seq.*); so was Professor Browne: they searched and concluded that the Dīwān was lost. The Dīwān which contains excellent (and very often, superb) poetry does not only exist in Tihran, but I believe that there are at least four copies of it extant: I have brought with me rotographs of one MS.; I have had another MS. transcribed; and the third and fourth copies belonging to H. E. Timurtash and Agha Haji Malik respectively I could not lay my hands on. The Dīwān, they tell me, is in their collection: I examined their library, but when the library contains 40,000 MSS., and the MSS. are all lying on the top of one another it is not easy to seize the MS. one needs."—EDS.]

MESHED MSS.

The library of the shrine of Imām Reḍā in Meshed has recently been catalogued in three volumes by the Persian Government. Amongst the MSS. not described in the catalogues are (i) Ch. XI—XVIII of a *Qur'ān* presented by *Shāh* 'Abbās the Great and transcribed by the caliph 'Alī [كتبه علی بن ابی طالب] (ii) Ch. XXVI.23—LX of a *Qur'ān* presented by Shāh 'Abbās the Great and transcribed in 41 A. H. by Imām Ḥasan [كتبه حسن ابن علی ابن ا.ب طالب سنه احدی اربعین] (iii) Ch. XIII of a *Qur'ān* transcribed by Imām Ḥusayn [كتبه حسين ابن علی] and (iv) Ch. III-CXIV of a *Qur'ān* transcribed by Imām Sayyid-i-Sajjād. These four *Qur'āns*, written in Kufī script on deer-skins, are obviously very ancient, but conclusive proof of their authenticity is wanting. Other gems of the Meshed collection are supposed to be (i) اثولوجيا (Ethology) by Aristotle, transcribed in 1070 A. H., and (ii) مطلع السعدين *Maṭla'u's-Sa-*

'dayn, Vol. II, by 'Abdu'r-Razzāq b. Isḥāq of Samarqand (816–887 A. H.), but it is unknown to the cataloguers that the former work, in the Arabic version made by Ibn Nā'imah and revised by Ya'qūb b. Isḥāq al- Kindī, has been published by F. Dieterici at Leipzig in 1882 A. D. and that of the latter MS. there is one copy in the British Museum, Or. 1291, and two in the Bodleian Library, Nos. 163-164, apart from a MS. owned by Dr. Qāsim Ghanī of Meshed.

The only valuable MS. in Meshed is مرصاد العباد من المبداء الى المعاد, 231 ff. This work of which a copy No. 1248 is in the Bodleian Library and another, stamped with the seals of the Kings of Oudh, is in the British Museum, Or. 258, is a mystical treatise on "the Path of the Soul," through its three stages—original المبدا; present المعاش; future المعاد—and was composed by Najmu'd-Dīn Abū Bakr 'Abdu'llāh b. Muḥammad b. Shāhāwar al-Asadī ar-Rāzī known as Dāyah, in 620 A. H., under the auspices of Sultān Kaykubād (610-636 A. H.). The author (see Ḥāj. Khal. Vol. V, p.495), a disciple of the famous Sūfī Najmu'd-Dīn Kubrā (d. 618 A. H.) was driven by the Mongol invasion to Asia Minor where he associated with the celebrated mystics Ṣadru'd-Dīn of Incomium (Kunyā) and Jalālu'd-Dīn of Rūm. He died in 654 A. H. and his work, which is of high mystical value, comprises five books—an introduction in three chapters, origin of beings in five chapters, future life in four chapters, and the spiritual progress of various classes of men in eight chapters. A Turkish translation of the work by Qāsim b. Maḥmūd of Qarā Ḥiṣār appeared during the reign of Murād II b. Muḥammad (824-855 A. H.) under the title: ارشاد المريدين الى المراد فى ترجمة مرصاد العباد

II

MSS. OWNED BY 'ABBĀS IQBĀL-I-ĀSHTIYĀNI, ṬIHRAN.

(1) لغت فرس or Farhang-i-Asadī, transcribed from a MS. dated 22 Jumādā II, 721 A. H. This MS. is fuller than Paul Horn's ed. of 1897 A. D. based on the Vatican MS. Author: 'Alī b. Aḥmad-i-Asadī-i-Ṭūsī, author of the *Garshāspnāma* (458 A. H.).

(2) ذيل جامع التواريخ Supplement to the *Jāmi'u't-Tawārīkh* of Rashīdu'd-Dīn Faḍlu'llāh, by Ḥāfiẓ-i-Abrū, 50 ff., 31 ll., 15″×10″. The author (d. 834 A. H.) 'Abdu'llāh, b. Luṭfu'llāh b. 'Abdu'r-Rashīd (and not Nūru'd-Dīn Luṭfu'llāh), was a favourite of the Emperor Tīmūr in whose empire he travelled extensively. This work, written by order of Shāhrukh, covers the period 703-794 A. H. (death of Ghāzān Khān to arrival of Tīmūr in Baghdād). Beginning:
بندهٔ كمترين دولتخواه كاتب العبد عبد لطف الله آنكه شهرت بحافظ ابرو يافته There is one other copy extant, *viz.* Constantinople MS. Dāmad Ibrahīm Pashā No. 919.

(3) ذيل ظفر نامهٔ نظام شامی Supplement to the *Zafar-nāma* of Niẓām-i-Shāmī, ff, 31 ll, 15″×10″. This unique MS. by Ḥāfiẓ-i-Abrū, who explicitly states his name as كمترين بندگان عبدالله بن لطف الله بن عبدالرشيد المدعو

بحافظ ابرو deals with the events of 806-807 A. H., and concludes with the death of Tīmūr. The author was an eye-witness of the events he records.

(4) تاریخ آل مظفر; 45 ff., 31 ll., 15″ × 10″; a history of the Muẓaffarid dynasty in Persia, 700-795 A. H., by Hāfiẓ-i-Abrū:

چنین گوید مولف این تالیف بندهٔ ضعیف نحیف عبدالله بن لطف الله المدعو بحافظ ابرو

This MS. is unique.

(5) ظفرنامهٔ نظام شامی *Ẓafar-nāma* by Niẓām-i-Shāmī; 68 ff., 31 ll, 15″ × 10″; a history of Tīmūr, written in his own lifetime, from the beginning of his career to the end of 806 A. H. There is one other copy extant, *viz.* British Museum MS. Add 23980. MSS. (2) (3) (4) and (5) owned by Iqbāl are fine examples of Persian penmanship.

III

OTHER MSS. IN ṬIHRĀN.

(1) التنبیه علی حروف التصحیف by the celebrated Ḥamza b. al-Ḥasan of Iṣfahān (c.270-360 A. H.); 200 ff.; written in naskh; in the library of the Madrasa-i-Marvī. This is an important lexicographical work on the genesis of writing, the origin of alphabets, various kinds of script, and orthographical errors arising from similarity of form and transposition or absence of diacritical points. The MS. is apparently unique.

(2) دیوان قطران or the poetical works of Qatrān born in Shaddād, Tabrīz, c.400 A.H.;* about 10,000 verses; belonging to Aghā Ḥājī Sayyid Naṣru'llāh. This is the largest extant collection; other copies are in the possession of H. E. Taymūrtāsh, Āghā Ḥājī Ḥusayn Āghā-i-Malik, Āghā-i-Khalkhālī, Āghā-i-Afsar, and the Library of the Mejliss. In European libraries and elsewhere, the *dīwān* exists only in defective fragments.

(3) نزهت نامهٔ علائی Nuzhat-nāma-i-'Alā'ī (see Ḥāj. Khal. Vol. IV, 412 and Vol. VI, 328,336); 187 ff.; belonging to the library of the late Mīrzā Muḥammad Khān-i-Burūjardī; an encyclopædic work on minerals, plants, animals, meteorology, cosmology, astronomy, astrology, history etc., in twelve chapters equally divided into two sections; by Sahmu'd-Dīn or Shahmardān b. Abi'l-Khayr who flourished c. 475 A.H. The work is dedicated to 'Alāu'd-Dawla (whence the title of the book) Karshāsp b. 'Ali b. Farāmurz b. 'Alāu'd-Dawla Muḥammed b. Dushmanziyār, the Kākūye ruler of Iṣfahān and Hamadān, 488–513 A.H. The only other complete MS. is in the Bodleian Library, No. 1480.

(4) دیوان رضی‌الدین نیشاپوری or the poetical works of Raḍīu'd-Dīn of Nīshāpūr; 124 ff., 13 ll.; belonging to Maliku'sh-Shu'arā Bahār. Apart from statesmen and theologians like Mujīru'd-Din Naṣr b. Aḥmad, the poet's chief patron was Abū'l Muẓaffar Qalij Tumghāj Khān Ibrāhīm, variously called Jalālu'd-Dīn wa'd-Dawlat and Nuṣratu'd-Dīn wa'd-Dawlat,

*For an account of Qaṭrān and his patrons see S. A. Kasrawī, *Shāhryārān-i-Gumnām*, Vol. II, pp. 43–57, 62–63, 83; III Ṭihrān (1929), and Vol, III pp. 20–32 (1930). See also current numbers of the Journal "Armaghān". The great work of Sir E. Denison Ross on Qatrān has not yet been published.

ruler of Transoxiana (d. 597–601 A. H.).* One of the odes mentions 559 A. H. as the date of the current year.† The *dīwān*, which contains exceptionally fine poetry is unique.‡ One incomplete copy is with Sa'īd-i-Nafīsī.

(5) تاریخ سیستان; 198 ff., 17 ll., 10″ × 6″; belonging to Maliku'sh-Shu'arā Bahār. This extremely valuable, rare, and anonymous history of Sīstān, composed chiefly 675-680 A. H. (the last event referred to is 695 A. H.), is dedicated to Nāṣiru'd-Dīn ruler of Sīstān, and his two sons Ruknu'd-Dīn and Nuṣratu'd-Dīn. Folios 90-150 contain a detailed account (with *minutiæ* of dates, places etc.) of the Ṣaffārids. Under the year 311 A. H., wherein the author gives an account of Amīr Abū Ja'far Aḥmad b. Muḥammad (ruler of Sīstān) and his relations with Naṣr b. Aḥmad the Sāmānīd, 94 couplets of an ode of Rūdakī are quoted.

(6) تاریخ رویان; 52ff; 13″ × 8″; 25 ll; a history of Rūyān by Mawlānā Awliyāu'llāh-i-Amulī, composed by order of Abū'l-Ma'ālī Fakhru'd Dawla Shāh-i-Ghāzī b. Ziyār b. Kaykhusraw§ (ruled in Rūyān 741-780 A. H. The last event recorded is 805 A. H. This unique MS., belonging to Āghā-i-Kiyānī, is mentioned by Sayyid Ẓahīru'd-Dīn as one of the sources of his "history of Tabaristān, Rūyān, and Māzandarān," composed in 881 A. H. and edited by B. Dorn, St. Petersburg, 1850 A. D.

(7) زبدة التواریخ *Zubdatu't-Tawārīkh*, belonging to Āghā Ḥājī Ḥusayn Āghā-i-Malik; 4 large vols; a general history from the earliest times to Tīmūr by Ḥāfiẓ-i-Abrū. Vol. I creation to Islām; Vol. II Islām to 'Abbāsids including comtemporary dynasties; Vol. III Turks and Mongols to Tīmūr; Vol. IV Tīmūr to Shāhrukh. Only one other set of these four volumes is said to exist in the Museum of the "Imperial" Academy of Leningrad.

(8) A revised edition of the *Jāmi'u't Tawārīkh* of Rashīdu'd-Dīn Faḍlu'llāh by Ḥāfiẓ-i-Abrū, in three large volumes, belonging to Maliku'sh-Shu'arā Bahār. The author states that as Vol. I of the *Jāmi'u't-Tawārīkh* had been lost, Prince Bāysunghur Bahādur b. Shāhrukh asked Ḥāfiẓ-i-Abrū to make up the deficiency wherefore he prepared the present work in 828 A.H. by replacing the lost

*See *Lubābu'l-Albāb*, Brownes' ed., Vol. I. p. 44 and n. 1, p. 302. He was living in 597 A.H. when 'Awfī visited Samarqand, and in 601 A. H. the ruler was 'Osmān Khāqān.

† پانصد و پنجاه نه چون گشت از هجرت تمام نقد شد در دار دنیا خلق را دارالسلام

‡ Because of its great historical and poetical value the Orientalist, Mīrzā Muhammad Khān of Qazwīn searched for the *dīwān* in European libraries and regarded it as lost. See *Lubābu'l-Albāb*, Vol. I, pp. 247–248. The present writer is trying to edit the *dīwān*.

§ ابوالمعالی فخر الدوله شاه غازی بن زیار بن کیخسرو استندار بارها بلفظ شریف با این ضعیف میفرمود که مجموعهٔ ترتیب می باید کردن که شرح مبادی احوال رویان و سبب عمارت آن و مبداء حال ملوك و تصحیح نسبت ایشان و مدت ایالت در آنجا بر وجه اجمال از آن مجموعه معلوم گردد

volume of the *Jāmi'u't-Tawārīkh* by Vol. I of his *Zubdatu't-Tawārīkh.** Bahār's beautiful MS. is lacking in Vol. IV on Mongol history.

(9) كتاب ؛ a rare history of Qum ; 218 ff., 17 ll., 12″ × 9″ ; by Ḥasan b. Muḥammad b. Ḥasan of Qum ; composed in 837 A. H. The excellent MS. owned by Āghā-i-Khalkhāli is the original from which a copy was transcribed for the late General Sir A. Houtum-Schindler ; there is one other rough copy, transcribed in 1275 A. H. in the Madrasa-i-Nāṣirī. The MS. comprises 20 chapters dealing with the history, geography, topography, revenues, learned men, poets, rulers, inhabitants (Muslims, Parsīs and Jews), and the wonders of Qum. After quoting from Hamadānī that of the three most sacred fires†, the fire of Ādharkhwarra or Jamshīd in Azarm‡ was conveyed by Nūshīrwān to Kāryān in Fārs, the fire of Mājushnasf or Kaykhusraw in the village of Barza in Ādharbayjān was conveyed by Nūshīrwān to Shīz in the same province, and the fire of Ādharjushnasf in Mazdjān§ (a village of Qum) was combined by Nūshīrwān with the fire of Birka, the author gives the names of three other sacred fires—(i) Mehrayn in Qum, conveyed by Bahrām Gūr to Khūzān (ii) Bushnāsf in Nīmūr in the district of Anār¶ and (iii) Warra** in the district of Warra. At Mazdak's instigation, the fire of Ādhārjushnasf was temporarily intermingled with Mājushnasf, but as the former burned red and the latter white, the fires were easily separated after Mazdak's death.

10. تكملة الاخبار *Takmilatu'l-akhbār ;* 290 ff., 21 ll., 9½″ × 3½″; a general history (from creation onwards) together with a history of Muḥammadan dynasties (including less known dynasties)†† composed in 978 A. H. by 'Alī known as Zaynu'l-'Abidīn, and dedicated to Parī Khānum, daughter of Shāh Tahmāsp. This MS., owned by Āghā Mīrzā Maḥmūd of the Telegraph Department, is apparently unique: it is written in a clear hand and is full of facts and data.*

(11) عرفات العاشقين *'Arafatu'l-Āshiqīn* ; a voluminous MS. containing some 70,000 verses from various poets. This excellent copy of the very rare anthology of Taqīu'd-Dīn Muḥammad b. Sa'du'd-Dīn Muḥammad Ḥusayn, composed in 1024 A. H. belongs to Aghā Ḥājī Ḥusayn Āghā-i-Malik. The other two copies extant, *viz.* Bankipore MS. No. 685 and India Office MS. No. 3654 are defective and incorrect.

* فرمودند که کتاب رشیدی را که اولش ضائع شده بود تمام میباید ساخت بندهٔ کمینه بعرض رسانید که قسم اول این کتاب که از زمان آدم است تا ابتدای حضرت رسول از تاریخی که نوشته شد [یعنی زبدة التواریخ] نقل کرده اید اولی باشد — فرمودند که باشد — بنابرین مقدمات ربع اول از آن کتاب که از بهر کتبخانهٔ شاهزادهٔ اعظم نوشته شده بود نقل افتاد

† As officially known, the three sacred fires are (i) Ādharfaranbagh (fire of the glory of God) in Fārs, for spiritualists (ii) Ādhargushnasp (fire of stallion in Shīz in Ādharbayjān, for warriors and (iii) Ādharburzinmihr (fire of sun for peasants) in Rīwand in Nīshāpur, for peasants. The fire of Karkūye in Sīstān is less famous.

‡ Probably the same as Azam, 6 farsakhs from Ahwāz, in the district of Fārs. See Ibn-i-Khurdādhbih, ed. de Goeje, p. 43.

§ Also written as Mazdkān, Mazdqān, or Maṣdqān. See Ibn-i Khurdadhbih, ed. de Goeje, n. l. p. 200.

¶ in Fārs

** Warra in a village of Qum ; see Ya'qūb, *Kitābu'l-Buldān*, ed. de Goeje, p. 274.

†† About the Ma'mūnī kings of Khwārazm, for example, this MS. gives the following information not supplied by Mīrzā Muḥmmad Khān, *Chahār Maqāla*, pp. 241–242. The founder of the dynasty was Ma'mūn *Aḥmad* b. Muḥammad, ruler of Jurjān, who advanced upon Khwārazm with 5000 troops and annexed the territory, *because his protégé, Abu'Alī Simjur, had been imprisoned in Hazār Asp by Abu 'Abdu'llāh*, ruler of Khwārazm. The second ruler was *Amīr Abu Nasr Aḥmad* (not 'Alī) who succeeded his father, Ma'mūn Aḥmad, in 387 A.H. etc. etc.

IV

TABRIZ MSS. BELONGING TO ĀGHA MUHAMMAD 'ALĪ TARBĪYAT

(1) التحفة القادريه ; 370 ff., 11 ll., 7″ × 5″ ; a *Mathnawī* in the Kurdish dialect in praise of 'Abdu'l-Qādir Gīlānī by Ibn-i-Munīr b. Ḥāfiz Muḥammad. This MS. is probably unique.

(2) Avesta in Pahlawī script (with Persian translation); 7″ × 5″, 12 ll. ; comprising (a) incomplete section, 2 ff. (b) Kushtī Bastan, 15 ff. (c) Māh Niyāishna, 5½ ff. (d) Afrīngān-i- Dahman, 6 ff. and (e) Ūrmuzd Yasht, 15 ff.

(3) *Shāist wa Nā-shāist*, in Persian translation ; 82 ff., 12 ll. 7″ × 5″.

HĀDĪ ḤASAN

In response to our enquiry about modern conditions and changes in that old country, Dr. Hādī Ḥasan writes to us:

I believe I have met everybody here —Muslims, Parsis, Babis, and Christians, and almost all the people who are worth meeting. I have also attended a few conferences and my general reading is that at present Persia is fast heading for materialism. A few years hence, with the abolition of the veil, Persia will become, like Turkey, a cheap imitation of Europe—without, unfortunately, the redeeming features of Europe. There is law and tranquillity in the land ; a great dread of Bolshevism ; and a great desire to convert Tihran into a miniature Paris. It is disappointing : but it is the truth.

*Dealing with the caliph al-Musta'sim, the date of the death of the famous calligraphist Yāqūt is given as 697 A. H.

AUTOMATISM

II. TWO WAYS TO REALIZATION

[**J. D. Beresford** concludes his study of this fascinating subject. In a recent interview in *Everyman* Mr. Beresford said—"What I should like writing more than anything else would be a psychological-philosophical treatise on automatism." As we pointed out in the April ARYAN PATH, the subject is not without its dangers; when the practice of exercises is contemplated it is safer to understand all aspects first from a theoretical point of view. See Note appended to this article.—EDS.]

I concluded my last instalment of this study with a simple test, by suggesting that the reader should carefully analyse what I had written on the theory of automatism, and then try to decide how far his own reactions in reading had been influenced by preconceived opinions and how far, if at all, by pure reason. I would now add to that the further suggestion that although the human mind is capable of pure reason, the logical process in all matters concerned with personal opinion and conduct is based on premises that cannot in the nature of things be regarded as infallible; and that so long as these premises are taken for granted a powerful element of automatism still remains. Where then are we to look for this stable groundwork of argument? Let us consider, for a moment, an analogous search in the field of mathematical physics.

In this case the difficulty, first pointed out by Newton, was the difficulty of measuring absolute movement, since there is no fixed standard to which we can refer it. The passengers on a ship, to use Newton's own instance, when they are below deck have no means of determining their actual movement over the surface of the earth, their observations being exclusively confined to the standards provided by the interior of the vessel. The same argument has even greater force when we seek some point of absolute rest in the heavens by which we can measure the earth's movement in space. We can relate the earth's movement and that of the other planets to the sun as the centre of a system, (although even that relation presented at least one difficulty for which no explanation could be found on the Newtonian hypothesis), but we believe that the whole solar system has an independent movement through space in the direction of the constellation of Hercules. Furthermore the general inferences of recent astronomical calculation go to show that our whole "universe" known to astronomers as the "Galactic System" is in motion relative to those other independent "universes" outside the "Galactic System" presented by certain of the nebulæ to the number of perhaps two millions. In short, the search for a fixed point as an ideal standard of reference in this vast, immeasurable

movement would be an absurdity of much the same order as the attempt of mediæval mathematicians to account for the observed movement of the stars on the assumption that they revolved round the earth as a fixed centre.

Now an almost precisely similar difficulty confronts us when we try to fix an ideal of thought and conduct which is to be our moral standard of reference, the basis of those indisputable premises upon which we can base an irrefutable argument. In this thing, the various religious bodies of the world adopt the attitude that characterised the mediæval astronomers who sought to uphold the Ptolemaic system in the days of Galileo. A member of any such creed regards his belief as fixed, as offering, therefore, an ideal standard of reference to the world at large; and when, as often happens, the facts of experience appear to be at variance with religious belief those facts must at any cost be adapted to fit those doctrines which are conceived as constituting an absolute.

This attitude, moreover, applies not only to doctrine as such, but to common morality and conduct. To take one of the most obvious instances, let us consider for a moment the sacredness of human life. This would appear at first sight to involve an universal belief to which all civilised peoples would subscribe, and would so provide a standard of reference to measure certain rules of conduct. The truth is that there is no sort of real agreement about this primary principle. The Moslem faith preaches that it is an act of virtue to kill the infidel; and the Christian, even though he can find no warrant for it in the teachings of Christ, very obviously regards it as an act of patriotism to kill his enemies if he has the justification of doing it in the name of war. Furthermore, capital punishment is practised in Great Britain, the United States, and most European countries, and whatever may be the social arguments in favour of this "legal murder," it is in fact an act of vengeance, founded on the Mosaic law of an eye for an eye and a tooth for a tooth.

In the same way the sin of adultery takes different aspects according to climate, general social conditions and the state of the birth-rate; theft is legalised by such fine distinctions that misrepresentation by advertisement or on a company prospectus is not regarded as dishonest so long as the false statement is adjectival rather than nominal; and speaking generally our ideas of conduct and of what constitutes sin are based on a constantly shifting standard of ethics that varies continually according to the nature of religious conviction, to period, to geographical latitude and even to fashion.

Now, I have dwelt on this illustration because *a very powerful element of automatism arises from the mechanical acceptance of religious and moral standards without the least attempt to test their universal validity.* I do not mean to imply

by this that we should abandon the ethical code of our particular religion, country and period. That code whatever it may be represents the most recent stage of a protracted endeavour to produce a reasonably equitable state of society; and adherence to its more drastic regulations at least, is essential to the maintenance of our social relations. But there is an immense difference between a formal submission to such a code, and the rigid belief that it represents an absolute value applicable to all people at any period. Yet in an overwhelming majority of cases, this belief is so deeply rooted in the human mind as to have become an obsession beyond the reach of reason. The form it takes, the particular ordinances that are regarded as sacred, will differ according to status, religion and personal idiosyncracy; but the self-sacrificing life of a Saint may be as mechanical in origin as the formal, unmeaning piety of the average church-goer.

And in so far as a man accepts without enquiry the code in which he has been brought up, just so far will he be in that relation an automaton, the slave to unconscious processes of which he will go through life supremely unaware. Perhaps it is better for the mass of the people that they should be ruled by this mechanical conformity. The majority of mankind has not yet reached the stage of spiritual experience and growth, at which it can be trusted to decide its own line of conduct.* But in addressing the readers of THE ARYAN PATH, I am speaking to a select audience and assuming that they are in search of that personal integrity which represents for our purpose the opposite pole to automatism.

It is necessary to pause, however, on the word "integrity," the use of which begs an important question. Automatism, as has already been implied, connotes a measure of duality. So long as our actions, our speech, our very thoughts are partly ruled by subconscious reactions below the level of awareness, there can be no true unity of the individual. How familiar this condition is, is proved by such a common phrase as "being in two minds about a thing," for it is obviously true that a man may be subject to the direction of two discordant impulses within himself, of which, in most circumstances, the habitual influence below the level of ordinary consciousness will prove the stronger. In direct contrast to this condition is that of integrity† which to use a dictionary definition connotes "A state or quality of being complete, undivided or unbroken," and has a derivative

* It is the aim of Theosophy to make man recognize the Inner Ruler and take his dictation from It. It is true that most men go through life unconscious of this great idea but it is not true that such a state "is better for the mass of the people". Each man has to learn to live by "self-induced and self-devised efforts".—EDS.

† Cf "The Message of the Heroes" by J. M. Murry in THE ARYAN PATH, May 1930 and "Self-Realization" by Hugh I'A. Fausset, *Ibid* April 1931. These and such articles are of permanent value to every student and practitioner of the Esoteric Wisdom-Religion.—EDS.

sense of "moral soundness". But few indeed are those who are able to attain it.

(Nor am I professing in these articles to do more than point out one of the many obstacles that lies between the disciple and the wholeness, the unified, self-realised personality of the initiate. But I have no doubt that what I have here called automatism is such an obstacle, and until it is clearly recognised, it is impossible to combat it.)

There are, so far as I am able to speak from my own experience, two distinct methods by which this automatism may be remedied, —I do not say eliminated, for most of us are incapable of attaining the distant ideal of perfect integrity. The first and most obvious method is by way of introspection, self-analysis. I have touched upon the necessity for sincere, thinking—no easy thing,—as an instrument for the examination, as an instance, of the foundations of belief,—a process that implies a severe and protracted enquiry undertaken in order to separate the articles that are the result of personal thought and experience from those which have been carried over automatically from the lessons of childhood. From this beginning, which is little more than a preliminary mental training, we have to proceed to the recognition of automatism in our physical reactions. Complete success in this particular, implies an extension of consciousness beyond the potentialities of the average man and woman, but any increase of power in this direction is a valuable asset.

The technique of this physical examination consists very largely in maintaining a watch upon the self. An effort, which is very tiring and often distasteful at first, has to be made to remain aware of the physical personality no matter what occupation we are engaged in. Every action of the body should be closely "observed," as it were, by the consciousness, even those common reflex actions, such as those necessitated by walking, which have been habitual to us from childhood. It will be found that in the earlier stages, this exercise will tend to divide the personality rather than to unite it; but the reason for this is that a function which in ordinary life is almost in abeyance, is now being developed and we are thereby becoming more vividly aware of our own duality. This awareness of duality, however, is one of the means to conquer it, for it is the fact that so much of our lives is carried on below the level of consciousness which is responsible for automatism; and if this development of consciousness can be consistently maintained the lower animal self will be brought under the control of the higher, and the duality will tend to disappear.

The second method to be used in the effort to attain integrity is of another order, and I cannot too strongly emphasize the necessity for practising it in connection with the first. The failure to do this condemns the practices of a certain school of occultism; for while a considerable increase of personal power may be attained

by a rigid discipline of introspection and the cultivation of self-awareness, the final condition achieved is not an admirable one, from the point of view of theosophical and general mystical teaching. *It is, in short, sometimes dangerous and in the end always unprofitable to live too much within the self;* and this acquirement by self-examination I have been writing about must always be regarded as a means only to a greater end.

This second method, then, is in a sense the complement of the first and may be spoken of in the first instance as an enlargement of sympathy. *We have to look out as well as in to enter by the gift of love into the lives of others.** Of that gift and its exercise, I wrote briefly in the June number of THE ARYAN PATH, and need not now repeat what I have already said there. What I have to stress in the present connection is the danger that this exercise of sympathy may, itself, develop an aspect of automatism. I instanced above, for example, the life of one who might be regarded by his friends and associates as a saint. *I have myself known such, men and women who have spent their lives in the service of humanity. Yet they have not attained that integrity which is our goal.* They have not conquered their duality, but only suppressed one side of themselves by a fierce act of will. And the consequence of that suppression can never be unity, and may lead to disaster, if, as often happens, the inhibited but unconquered desires regain the ascendant though it may be only for a relatively brief period.

Incidentally, I would point out that the two efforts towards integrity, exercised one by self-examination and the other by love and sympathy, brings each its own temporary reward. The first will induce at moments a sense of power and freedom. There will be times when we shall feel a sense of wholeness, of mastery, of ability to govern our minds and bodies to any ends that we may desire. Since that mastery is not, in fact, completed, this sense will presently give way under the pressure of the second personality, but while it endures it is a great recompense for our struggles and a partial promise of ultimate attainment.

The reward of love is an ecstasy known only to those who have been able momentarily to transcend that personality which we are apt to regard, untruly, as the real ego. It is a state known to the initiates and mystics with whom it is sometimes of comparatively long duration and to whom it brings a realization of the inner wisdom.

But it may be experienced *in little* by anyone who is able to merge all thought of self in the love of another—an act that represents the temporary elimination of all but the immortal principle.

Returning, finally, to the opening question of that ideal "standard of reference" in matters of ethics and belief, I would suggest that it can be found neither in the creed of any sect, nor even in the teachings of a single master, however inspired, so long as those teachings are accepted only by the intelligence. For *so long as the disciples of a creed read only the letter of its gospel, so long will be there differences of interpretation, division into sects, and a crystallisation of dogma, all of which evidence the influence of automatism.* The alternative is to read the spirit instead of the letter, and that can be done only by finding the same spirit within the Self. And indeed this discovery of the truth within the Self is the single path to the understanding of the inner wisdom which alone, in this world of changing values and opinion, can be relied upon as the sure and constant guide to conduct and belief.

J. D. BERESFORD

* Teaches *The Voice of the Silence*:—"Compassion is no attribute. It is the Law of LAWS—eternal Harmony, Alaya's SELF: a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal. The more thou dost become at one with it, thy being melted in its BEING, the more thy Soul unites with that which Is the more thou wilt become COMPASSION ABSOLUTE. This 'compassion' must not be regarded in the same light as 'God, the divine love' of the Theists. Compassion stands here as an abstract, impersonal law, whose nature, being absolute Harmony, is thrown into confusion by discord, suffering, and sin."—EDS.

A NOTE ON THE ABOVE

Concentration practices are lightly undertaken and against every practice Theosophy strikes the warning-note—"Look before you leap." It teaches:—Examination of the lower self is a necessary exercise. Genuine concentration and meditation, *conscious and cautious*, upon one's lower self in the light of the inner Divine Man and the Paramitas (see *The Voice of the Silence* or THE ARYAN PATH April 1931, p. 237) is an excellent thing. But to undertake any exercise for self-development, with only a superficial and often distorted knowledge of the real practice, is almost invariably fatal; for the practitioner will either develop mediumistic powers in himself or lose time and get disgusted with both practice and theory. Before a man rushes into any experiment and seeks to go beyond a minute examination of his lower self and *its* part in life he would do well to learn the difference between two aspects of Magic—Divine and Devilish—and assure himself that he does not daily and hourly cross the boundaries of the Divine to fall into the Satanic.

A word as to the lower self: the physical body is *not* included in the lower self. Body is only the field in which the lower self works; it is the battle-ground where the lower self fights with passion and ignorance. Hence the concentration is *not* to be exercised upon the physical body, but upon that which constitutes the lower self—the self of passions and desires which causes illusion as well as delusion. Therefore physical practices are discouraged. As long as any one holds a false mental position, or a false philosophical formula, just so long will all his efforts and thoughts be diverted to ends which are not desired. On the other hand, it is not meant that we are not to pay any attention to the body and the brain. "A sound mind in a sound body" is a maxim used in Occultism as much as in the world.—EDS.

AL-JĪLĪ

THE APOSTLE OF THOUGHT

[**Dr. Margaret Smith** finishes her excellent series with this study, the former numbers of which were:—"Al-Hujwiri" published in December 1930, "Al-Hallaj" in April 1931, "Abu Sa'id" in August 1931, and "Suhrawardī" in October 1931.

Al-Jīlī's teachings will remind the Theosophical student of the Three Fundamental Propositions of *The Secret Doctrine*. His conception of the Absolute and Its triple aspect come very close to the Upanishadic view, re-presented by H. P. Blavatsky in her Theosophy.—EDS.]

In our previous studies of the great Persian mystics, we have seen how al-Hallāj conceived of Ultimate Reality as Love; to Abū Sa'īd b. Abī'l Khayr, Reality was Beauty, to Suhrawardī, Light, and now we are to consider the teaching of a philosopher-mystic who conceived of Reality as Thought.

This was 'Abd al-Karīm b. Ibrāhīm al-Jīlī, who was born in 1365-1366 A.D. and died probably between 1406 and 1417, though one writer of great authority places his death as late as 1423. His surname was derived from the province of Jīlān or Gīlān, lying south of the Caspian Sea, and it denotes his descent from the great Shaykh 'Abd al-Qādir al-Jīlānī, who was regarded as the patron saint of Baghdād, where he died in 1166, after founding the order of the Qādiriyya dervishes, and to this order al-Jīlī appears to have belonged. Not very much is known of al-Jīlī's life: in one of his books he states that he was born at Calicut in India, and went afterwards with his father to 'Adan, where his father died. He certainly travelled in India, and we know that he studied under Shaykh Sharaf al-Dīn Ismā'īl b. Ibrāhīm al-Jabartī at Zabīd. His name, however, which became widely known as that of a great mystic and teacher, is connected chiefly with Baghdād, where he spent most of his life, and he appears to have been Persian in his origin. We have evidence that he considered himself to be a loyal and orthodox Muslim, for he states plainly that his teaching is founded on that of the Qur'ān and the Sunna. At the same time, we know also from his writings that his doctrine was the outcome of his own mystical experience. He had known what it was to feel himself in union with the Divine, to hear unspeakable things, to see visions of the heavenly places, and to speak with the saints who had gone before.

He was a prolific writer: we know of at least twenty of his mystical works, and there were no doubt many others the names of which have not come down to us. His best-known book is *al-Insān al-kāmil fi ma'rifat al-awākhir wa'l-awā'il* (The Man Perfect in Knowledge of the Last Things

and the First), in which he has included part of his ode entitled "al-Nawādir al-ayniyya fi'l-bawādir al-ghaybiyya" (The Mysteries of the Essence in the Splendours of the Invisible). The title and the conception of the *Perfect Man* al-Jīlī borrowed from his great predecessor Ibn al-'Arabī, upon one of whose books he wrote a commentary. While Ibn al-'Arabī's mode of thought certainly influenced al-Jīlī to a great extent in developing his own mystical teaching, his doctrine, as we shall see, owed something also to al-Hallāj and possibly to Suhrawardī. al-Jīlī's work had a considerable influence upon the later religious development of Islām, and not least in East India.

His object in writing *The Perfect Man*, as he tells us at the beginning of the book, was to set forth his doctrine of God, and he felt laid upon him the necessity to speak in it of God, the Absolute Godhead as well as God manifested, and the relation of God to man. He says that he will write in accordance with the methods of exposition approved by the Ṣūfīs, and that he is going to bring the reader to a knowledge of mysteries which no writer has ever before put into a book, concerning the knowledge of God—the mystic gnosis,—and of the universe; and in setting forth his doctrine he will follow a course midway between reticence and divulgence.* The basis of al-Jīlī's teaching is the idea of the One Reality, Pure Thought, manifesting itself throughout the universe, and revealed in diversity in the world of Nature, yet regaining its unity in Man, who in himself combines the powers of Nature exemplified in his humanity, with the Divine powers of the Essence, whereby he partakes of Divinity, When, by self-discipline, he has attained to self-knowledge and, having been enlightened, has become the Perfect Man, he passes away from his own individuality and becomes one with the Divine Essence whence he came forth.

al-Jīlī, like other Ṣūfīs and other mystics, maintained the unity of all existence, but regarded existence as being of two species, Absolute Existence, Pure Being, that is, God as He is in Himself, and Existence joined with non-existence, that is, Nature as manifested in the universe. The Essence is One, he says, but there are two forms of it, the Essence of the creatures and the Essence of the Creator.† Ultimate Reality, the Absolute Godhead, he represents as "the Dark Cloud" (al-'Amā'), the Divine Darkness, the Pure Primal Essence, Infinite and Incomprehensible, without attributes or relation to aught save Itself, Self-subsistent and Self-explanatory.‡ Though the Absolute is Pure Being, al-Jīlī in trying to define Its nature, is driven to call It Non-existence, because only by existence could

* *al-Insān al-Kāmil*, I. p. 5
† *al-Insān al-Kāmil*, I. 14.
‡ Op. cit. I. pp. 5, 14, 33

It be manifested. In Itself Ultimate Reality is unknowable and hence the name of "the Dark Cloud," for none can penetrate into that blind darkness, which is the innermost shrine of Reality. It absorbs and annihilates all "otherness" in its Absolute Unity, though It comprises and contains within itself all things, including all attributes and relations, while at the same time It does not admit of any limitation by these. This, then, is al-Jīlī's idea of the Absolute, as a Primal Darkness or Unconsciousness, Pure Being without manifestation, beyond all time and space, without the attributes of either Creator or the creation. It is, in short, the Supreme Essence and Reality of realities.

In order that the Absolute might be manifested, a process of gradual descent from its Primal Simplicity was rendered necessary,* by which process Pure Being might emerge from the "Dark Cloud" into the light of the universe, which in its entirety, both spiritual and material, is the outward expression of Ultimate Reality. The first stage of the descent of the Absolute towards manifestation, is what al-Jīlī calls the Absolute Unity (al-Aḥadiyya), which is devoid of all attributes and relations and yet involves one step from the pure undifferentiated Essence. It is like a wall, says al-Jīlī, which is seen, at a distance, as a whole, without distinction of the parts of which it is composed, though it comprises all those parts. So, also, Absolute Unity, is a unity which comprises diversity.† This Absolute Unity resolves itself into two opposites, and the second stage of descent is to the assertion of the Divine Individuality (al-Huwiyya), which indicates the inward unity of all things, the inner consciousness of God, but without, as yet, any outward manifestation of that inward reality ; it is, in fact "the Many submerged in the One". The third stage of descent is that of the Divine Manifestation, (al-Aniyya), the outward expression of the inner unity, as it reveals itself in existence, "the One manifested in the Many". These two opposites are reconciled in the stage of Simple Unity (al-Wāḥidiyya), when the Many are found to be identical in their essential nature with each other and with the One.

> This Unity is the outward manifestation of the Essence, which contains the attributes [*i. e.* the different aspects of manifestation], as the attributes contain the Essence, and regarded in this way, every attribute is the same as the other, and the first among them is one with God Himself, and God is one with the first of them." ‡

Pure Being, in the state of Absolute Existence, had been beyond the limitation of means and attributes, but when It descends from Absoluteness and manifests in the world of Nature, then names and attributes are attached to the

* Cf. Plotinus' theory of emanation from Primeval Being.
† *al-Insān al-Kāmil*, I. 47.
‡ Op. cit. I. 29.

Essence. While al-Jīlī, as a good Muslim, maintains the unchangeable unity of God, he tells us that His attributes, that is, the qualities that are assigned to Him by men, are really views of Him from various standpoints, the various appearances which He seems to present to our finite intelligence. al-Jīlī has a good deal to say of the names and attributes of God. He gives a fourfold classification of these. In the first class are the names and attributes belonging to the Essence (al-Dhāt), to God as He is in Himself, and of these the highest are those which call Him God (Allāh) and the One, the Eternal, the Real, the Undifferentiated, the All-Living. Second are the names and attributes belonging to the Divine Majesty (al-Jalāl), which call God the All-Glorious, the Almighty, the Great, the Exalted. Third, come the names and attributes of His Beauty (al-Jamāl), God regarded as the Uncreated, the Merciful, the Omniscient, He who guides aright. The fourth division, includes the names and attributes attached to the Divine Perfection, God regarded as the Creator, the First and the Last, the All-Wise, the Outward and the Inward.*

As we have already stated, al-Jīlī identifies the Essence (whether existent as Pure Being in its unmanifested Absoluteness, or whether joined to non-existence in its manifestation in the world of Nature) with Thought.

> Thought is the basis of existence, and the Essence which is in it, and it is a perfect manifestation of the Deity, for Thought is the life of the spirit of the universe. It is the foundation of that life, and its foundation is Man. To him who knows Thought, by the power of the Almighty, existence is but a thought. Do not despise the power of Thought, for by it is realised the Supreme Being."†

The universe represents God's thought of Himself ; Nature is a "crystallised idea". al-Jīlī is therefore an Idealist in his philosophy, and it follows from his belief that the Essence permeates all things, that in truth the Essence and the attribute are really the same, that he is a pantheist.

> I am the existent and the non-existent : that which comes to naught and that which abides.
>
> I am that which is felt and that which is imagined : I am both the snake and the charmer.
>
> I am the loosed and the bound : I am that which is drunk and he who gives to drink.
>
> I am the treasure and I am poverty ; I am my creation and the Creator." ‡

Since the world of phenomenal existence is the outward expression of Reality, it follows that man, as the highest type of phenomenal existence, must be in the closest relation with Reality, and since the Essence is found in all its manifestations, in a higher or lower degree, it is plain that the human soul, the finest of all those manifestations, must partake in considerable measure of the Divine Essence. For this view, al-Jīlī was able to find support in the Qur'ān and the Ḥadīth, where it was stated that man was created in the image of God, and given the highest

* *al-Insān al-Kāmil*, II. 26
† *Ibid.* II. 26
‡ *Ibid.* I. 7

rank among created things, and the angels were bidden to worship him, because within him was the Spirit of God.* In him are represented all the Divine attributes and he is the link between God and Nature. "Every man," says al-Jīlī, "is a copy of God in His perfection, and none is devoid of the power to become a perfect man."† It is the Holy Spirit which witnesses to man's innate perfection, for man has a body, which is his outward form, and a spirit, which represents his real nature. Within him is the secret shrine of that Divine Spirit which has taken up its dwelling there in order that God and man may be brought into closest union.

As God has descended into man, so man must ascend unto God. In the Perfect Man, that is, the true saint, who is both human and Divine, the Absolute Being, which by manifestation had descended from Its Absoluteness, returns again unto Itself. The Path of the Ṣūfī represents this ascent, the passing from one stage of spiritual progress to another, until perfection is reached, and in the perfected saint God and man become one again. al-Jīlī recognises the fact that men differ in their spiritual capacity and aptitude for this journey back to God. Evil, to al-Jīlī, is nothing essential, but it does exist in a state of separation, when things are known by their opposites (here he repeats Suhrawardī's teaching), and it is caused by a failure to recognise the unity of existence. So the primal purity of the soul, by contact with this world, which distracts it from pre-occupation with the things of eternity, becomes defiled, and must be purified. Some are blest in that they can purify themselves as easily as a garment slightly soiled can be washed clean in water, but some are so deeply stained that they can be purified only as by fire, by great austerities, fasting, vigils, renunciation of the world and the flesh, and unceasing effort and struggle. Such efforts to subdue the self must include service to fellow-men, for they too are made in the image of God, and service to them is service to Him.‡ al-Jīlī assumes that every seeker after perfection will put himself under a spiritual director for help and guidance in the first stages of the Path. As the seeker proceeds, however, his own power of spiritual perception assures him that he is on the right way, he has that sense of "certainty," which the Ṣūfīs regard as a sign of Divine gnosis. The mystic knows from the very first moment when he begins really to ascend on the upward way, that what is revealed to him is in truth "the light of God".§

To those who are fit to receive it, then, the Divine illumination is granted, and this comes through meditation upon the acts, the names, the attributes and the

* Qur'ān, XV. 28
† *al-Insān al-Kāmil*, II. 46.
‡ *al-Insān al-Kámil*, I. pp. 9, 15 ff.
§ *al-Insān al-Kāmil*, I. 5

essence of God. The first degree of Illumination is that of the Divine Acts, when man realises the power of God in the world around him, and knows that he has no power of his own, but all is done by the act of God.* The second degree of Illumination is that of the Divine Names, the radiance of which is such that the man knows himself to be as nothing, and the individual will ceases to exist, because it is merged in the Divine Will.† The third degree is the Illumination of the Divine Attributes, in which the man passes away from his own personality and receives the attributes of God in accordance with his spiritual receptivity. In place of his creaturely spirit, he is given the Holy Spirit, and now that Spirit, though it is still called a "man," really takes his place in all things. Now there is no relation of "servant" and "Lord," for if the "servant" ceases to be, so also does the "Lord". Nothing remains now but God alone.‡ The mystic has now passed beyond the sphere of name and attribute and attains the final Illumination, that of the Essence, the sphere of Absolute Existence. He has become the Perfect Man, the Axis on which the spheres of existence revolve from first to last, and he has been one "since the beginning of existence and will be for ever and ever."§ He is that one who has completely realised his essential oneness with the Divine Being in whose likeness he was made, and he has entered into the unitive life with God. Now, his sight is God's sight, his hearing God's hearing, his word has become the word of God, and his life the life of God.¶ So it comes about that the return of the Divine Essence from manifestation to Absoluteness is accomplished in the unitive experience of the soul.

al-Jīlī, like most of the Ṣūfīs, upholds both the doctrine of predestination and that of free-will. He maintains that only the Divine Will is uncaused and really free; the choice of the soul is both determined and free, free because it acts in accordance with its knowledge, but the more knowledge it has of itself and therefore of God, the more surely will it act in accordance with the Divine Will, which in the end determines all things. But, as we have seen, al-Jīlī does not absolve the soul from effort: it can make progress only by its own continued striving.

It remains to notice al-Jīlī's Trinitarian doctrine, and his attitude to other faiths than Islām.

The Essence in Itself has two aspects, one towards the high and one towards the low. If you say that It is One, you are right, but if you say that It is Two, it is true that it is Two. Or if you say,

* *Ibid.* I. pp. 37, 38.
† *Ibid.* I. pp.39-41.
‡ *Ibid.* pp. 41-47.
§ Op. Cit. I. 48
¶ *Ibid.* I. pp. 17 ff.

verily It is Threefold, you are right, for that is the true nature of Man.*

al-Jīlī's Trinity then consists of the Essence, with its two manifestations in the Creator and the creature, God and man.

al-Jīlī enumerates the chief religious sects, and considers that in all, God reveals Himself essentially, and to their adherents He is the real object of worship. Therefore in the end, though some may have to spend a period in Hell, they will attain to happiness. The Christians, of all non-Islamic communities, are the nearest to God, because they recognise, on the one hand, that God is transcendent, on the other, that He reveals Himself in the form of His creatures, but they have not accepted the principle universally. The true faith is for the believer to behold God in every human being, and so to behold God in himself, and declare that He is absolutely One.

Such is al-Jīlī's teaching, that of an idealist, since he teaches the oneness of Thought with things, and that of a true mystic, since he recognises the unity of all existence, and holds that the Essence and its manifestations,—synthesised in the Perfect Man, who unites both the creative and the creaturely aspects of Pure Being,—are really and ultimately One.

MARGARET SMITH

The Self of Matter and the SELF of Spirit can never meet. One of the twain must disappear; there is no place for both. Ere the Soul's mind can understand, the bud of personality must be crushed out; the worm of sense destroyed past resurrection. Thou canst not travel on the Path before thou hast become that Path itself. Let thy Soul lend its ear to every cry of pain like as the lotus bears its heart to drink the morning sun. Let not the fierce Sun dry one tear of pain before thyself hast wiped it from the sufferer's eye. But let each burning human tear drop on thy heart and there remain; nor ever brush it off, until the pain that caused it is removed. These tears, O thou of heart most merciful, these are the streams that irrigate the fields of charity immortal. 'Tis on such soil that grows the midnight blossom of Buddha, more difficult to find, more rare to view, than is the flower of the Vogay tree.—THE VOICE OF THE SILENCE

* Op. cit. I. 8.

My references are to the Cairo edition of the *al-Insān al-Kāmil*, published in 1886. For an account of al-Jīlī's doctrine in detail cf. R. A. Nicholson's *Studies in Islamic Mysticism*, pp. 77-148, and M. Iqbāl's *Development of Metaphysics in Persia*. pp. 150-174.—M. S.

THE REINCARNATION OF CITIES

I

[**Helen Bryant** was introduced to our readers in September 1930, when we promised this article, which has been delayed in publication, but which loses nothing in charm and value on that score.—EDS.]

Man, by virtue of his reasoning faculty or by some spiritual instinct, often realizes the liability of his senses to error, and therefore when they bring him circumstantial evidence of death he refuses to acknowledge it. He puts up a constant warfare against the idea, denying it in various ways. All of these ways more or less postulate the eternity he craves in terms of continuance of Spirit. This spirit is something which gives life to matter, and it is the essential truth which—as Claude Bragdon says—when we perceive but do not understand it, we call by the name of beauty. And beauty, man insists urgently, cannot die. It cannot die. Matter may crumble, time pass like a breath, but something must remain. This spirit in man, and this spirit which he is capable of projecting into his truest, most beautiful creations, may change, but not be extinguished: may disappear but must return.

When men band themselves together in a community and build a city, they imbue it with their spirit, or, rather, it becomes a manifestation of their spirit. And, looking on their handiwork and seeing that it is good, they are not unreasonable in feeling that this thing which they have made is surely imperishable: that, though it be buried by the slow trickle of insentient sand, and hidden by forests, and engulfed by wilderness, something stronger than the material pall shall resist suffocation, and continue—hidden perhaps, sleeping perhaps, *but alive.*

What is a city? Primarily, it is architecture—a "pattern in space". Its parallel is music, a pattern in time. That famous phrase "frozen music" is no mere poetic flourish, but a definition of almost mathematical precision. Now one of the most fascinating and attractive things about a pattern is the way it is composed of the repetition of some extremely simple *motif.* Repetition is very pleasing to the senses. A melody is sweeter when heard for the second time than the first, and sweeter still the third. The Greek key pattern, repeating a simple group of lines over and over again, is satisfying and delightful. We are disturbed by unrelated, irregular things, by uneven breath or unmarshalled sound, while on the contrary we are soothed by repetition, by the swing of a pendulum, the rhythmic breaking of waves or thunder of train wheels Nature is the *grande répététrice.* She works in cycles and patterns. Her whole enormous complexity is the repetition of a single unit. To this law of unity

everything conforms. In it man takes his place, and, so doing, instinctively formulates his own theories and laws and explanations accordingly. And his outcries, his denials, his rebellions are only strong in so far as they obey this law. Thus he has formulated among other things, a theory of reincarnation with which to comfort and sustain his spirit when it is intimidated by his senses. With this theory he can arm himself against his enemy, death. And not only himself, but those creations of his which are the outcome of his physical and spiritual needs. Nature herself repeats and repeats and repeats. Cycle returns upon cycle in an endless spiral. Why should not the spirit of a city obey the same law?

The spirit of a city . . . its subtle imprint upon that ether which is independent of time and space, and so is imperishable Shall not this photograph outlast the material city, and remain, the invisible flame out of which, phœnix-like, a new city, and then another and another, may emerge? May not this imponderable and imperishable projection be an ethereal force reacting upon the men who pass that way, compelling them to stay, to dream, to build?

It would seem that this is no mere fantasy, but an actual occurrence. "Tradition," we are told, "asserts, and archæology accepts, the truth of the legend that there is more than one city now flourishing in India which is built on several other cities, making thus a subterranean city of six or seven stories high. Delhi is one of them, Allahabad another—examples of this being found even in Europe; *e. g.*, in Florence, which is built on several defunct Etruscan cities."* Eight successive cities built on top of each other in the Mound of the Fortress at Beisan have been discovered. A thin stratum of earth separates each city. The Hittite Expedition have dug their way through no less than twelve successive cities built upon each other at Alishar.

It is of course common knowledge that upon the Hill of Troy have been discovered seven successive cities, while in South America and in Mexico, the same phenomenon of city under city carries on the tale. And these have not been cities which, like Pompeii, have been cut off by violence, victims of accident, but cities which have lived and had a peaceful being, completing their span of life and dying a natural death—a material death. That their spirits have not died seems to be proven by the fact that upon them cities have risen again.

Naturally it is not this intangible spiritual force alone which directs the settling and building operations of mankind. Natural advantages cannot be dismissed. The propinquity of fresh water, of a harbour, of means of defence, of fertile soil, are of course the simplest of reasons why men should foregather in one particular spot: potential wealth, whether it be gold or grain, is an obvious

* H. P. Blavatsky's *Secret Doctrine* II p. 221.

magnet. But man does not live by bread and gold alone, and he is impelled to all sorts of acts by some spiritual essence which is as powerful as it is intangible, and which perhaps is the quicksilver which makes him not an ordinary glass but a mirror capable of reflecting Deity. And so, building a city, he creates something which is both the outcome and the temple of this essence, something which is indestructible. And possibly, the more beautiful it is, the nearer to that mysterious core which for want of a better word we call truth, the more indelibly it imprints itself upon the ether. So that, outlasting the material which projects it, it may remain, like the record of a dead virtuoso's voice, to thrill unborn generations, and to move those who presently shall come to an apparent wilderness—to find it a wilderness compelling them to stay and make it blossom again.

HELEN BRYANT

II

[**Bryan Kinnavan** was one of the pen-names of W. Q. Judge who wrote the following article entitled "Cities under Cities," in his *Path* for November 1892; some will pronounce it far-fetched and unbelievable; but reflection on it will prove useful and helpful.—EDS.]

The theory that the remains of ancient cities exist under those of the present is not a new one. Dr. Schliemann held it, and working upon the clues found in Homer unearthed the buried Troy. Some have held it in respect to London, asserting that St. Paul's stands over the ruins of an old Pagan temple and Roman ruins have been excavated in different parts of England. In India there is a mass of traditions telling of many modern cities said to stand over ancient ones that lie buried intact many feet below the present level. *Lucifer* for September noticed the "find" of an Amorite fortress sixty feet below the surface, with walls twenty-eight feet thick. It is well known to those who enjoyed intimate conversations with H. P. Blavatsky that she frequently gave more detailed and precise statements about great cities being built on the exact spots where others had stood long ages ago, and also about those over which only villages stand now. And as the constant explorations of the present day—reaching almost to the North Pole—give promise that perhaps soon the prophecies about revelations from mother Earth made by her will be fulfilled, I am emboldened to give the old theory, very likely known to many other students, to account for this building and rebuilding of cities over each other after such intervals that there can be no suspicion of communication between present and past inhabitants.

As man's civilization has travel-

led around the globe many times, filling now one country and now another with populous places, creating an enormous metropolis here and another there, his influence has been left on nearly every spot upon the earth, and that as well upon lands now beneath the seas as on those above them. If we can imagine the first coming of a population to a place never before inhabited, the old theory asks us to believe that certain classes of elementals—called *devas* generically by the Hindus—are gathered over the place and present pictures of houses, of occupations of busy life on every hand, and, as it were, beckon to the men to stay and build. These "fairies," as the Irish call them, at last prevail, and habitations are erected until a city springs up. During its occupation the pictures in the astral light are increased and deepened until the day of desertion arrives, when the genii, demons, elementals, or fairies have the store of naturally impressed pictures in the ether to add to their own. These remain during the abandonment of the place, and when man comes that way again the process is repeated. The pictures of buildings and human activity act telepathically upon the new brains, and the first settlers think they have been independent thinkers in selecting a place to remain. So they build again and again. Nature's processes of distributing earth and accumulating it hide from view the traces of old habitations, giving the spot a virgin appearance to the new coming people. And thus are not only cities built in advantageous positions, but also in places less convenient.

Evidence is accessible and plentiful in every country to show that the winds, the trees, birds, and beasts can in time cover over completely, while leaving them intact, the remains of roads and buildings once used and occupied by man. In Central America there are vast masses of ruins among which trees of considerable girth are now growing. In other districts the remains of well-made roads are sometimes found creeping out from tangled underbrush and disappearing under a covering of earth. At Elephanta near Bombay, and in other places in India, the earth has been blown gradually under pillars and gateways, rendering entrance impossible. On the Pacific Coast, in one of the Mexican States, there is old and new San Blas, the one on the hill, deserted and almost covered with trees and *débris* of all sorts which is surely constructing a covering that will ere long be some feet in thickness. So without regard to volcanic eruptions or landslides, which of course suddenly and forcibly overlay a city, it is quite possible for Nature, through her slower processes, to add to thickness of earthy covering at any place abandoned by man, and the very best illustration of this is in the coral islands, which rise out of the ocean, to be soon covered with earth and trees.

But, our ancient theory says, no process of a mechanical or physical kind has any power over the pictures impressed in the retentive ether, nor over those classes of elementals which find their natural work in presenting pictures of cities and buildings to the receptive brain of man. If he is materialistic he will recognize these pictures only subconsciously. But the subconscious impression will translate themselves into acts just as hypnotized subjects respond to a suggestion they have no memory of. When, however, these elementals encounter a race of men who are psychically developed enough to see not only the pictures, but also those entities which present them, it will then result that a conscious choice will be made, leading to a deliberate selection of one place for building on and the rejection of another.

I present this interesting old theory without proof, except such as can be obtained by those few persons who are themselves able to see the devas at work on their own plane.

BRYAN KINNAVAN

शान्ता महान्तो निवसन्ति सन्तो वसन्तवल्लोकहितं चरन्तः ।
तीर्णाः स्वयं भीमभवार्णवं जनानहेतुनान्यानपि तारयन्तः ॥
अयं स्वभावः स्वत एव यत्परश्रमापनोदप्रवणं महात्मनाम् ।
सुधांशुरेषः स्वयमर्ककर्कशप्रभाभितप्तामवति क्षितिं किल ॥

The great and peaceful Ones live regenerating the world like the coming of spring; having crossed the ocean of ordinary existence, They help others, through compassion that seeks no return, to cross it.

This desire is spontaneous, since the natural tendency of Great Souls is to remove the suffering of others, just as the nectar-rayed moon of itself cools the earth scorched by the fierce rays of the Sun.

NATAKA

DRAMA IN ANCIENT INDIA

[**Dr. Mulk Raj Anand** has for a number of years made a profound study of Indian dramaturgy. He is a playwright in both Oriental and Occidental modes. How much western dramatists have to learn from the ancient East only experts may well realise but in this article something of the vision, grasp and vast psychological knowledge of those who laid down the principles of dramatic art in India on the basis of soul culture reveals itself. These deliberately planned to help man in the sacred task of Self-Realisation through the theatre. How this was achieved in the development of that state of consciousness depicted in the untranslateable term *rasa* is well brought out in this article on a subject little known in the West, and almost wholly forgotten in the East.—EDS.]

Nātaka, the art of the theatre, is considered by the Hindus to be, like all other arts, of divine origin. There was once a golden age. In it all was perfect, all life a unity, all one and one all, and there was neither pain nor sorrow. This age had no need for the arts. But in the silver age, when good became alloyed with evil, truth tainted by falsehood, beauty marred by ugliness, when the unity of life split itself into multiplicity, when pain and sorrow permeated the veins of existence, the need for the arts arose. *Nātaka* was then invented, and song, and dance, and painting, and sculpture.

How *Nātaka* was invented is a beautiful legend. The Gods, it is said, felt bored with the celestial inactivity that prevailed in heaven, so they deputed one of their number, Indra, to approach the mighty Brahmā, to request him to write a play for their amusement, a play which should bring his ultimate nature of joy (Ananda) within reach of their ears and their eyes. Brahmā whose love of his vassals was vast, and who knew he would himself realize joy by giving himself to the Gods, forthwith retired into the solitude of his study and dedicated himself to the task of creating a a *veda* in which tradition was to be mingled with teaching in all the arts. He drew largely on the previous books in which he had given forth knowledge of himself. Thus he took recitation from the *Rig-veda*, song from the *Sama-veda*, mime from the *Yajur-veda*, *rasa* from the *Atharva-veda*, and composed a fifth veda, which is known as the *Nātya-veda*, or the *veda* of the theatre. Visvakarma, the Divine Architect and Carpenter, was then instructed to build a playhouse in the heaven of Indra. When the stage was ready, the philosopher, Bharat, was appointed producer. Çiva was assigned the rôle of dancer, and he played the ecstatic *Tāndava* dance, signifying the violent motion of the cosmos; his wife Pārvati contributed the tender *Lāsya* dance, and Viṣnu exhibited his skill in the four dramatic styles woven in the play. The

performance was a great success, and to Bharat was delegated the task of transferring the knowledge of this fifth veda to earth. It was in this way that he came to write the little treatise on dramatic art named after him *Bhāratanātya-çāstra*, which has been the source of all Hindu works on dramaturgy, and which all Sanskrit dramatists are said to have implicitly followed in their dramatic compositions.

This divine parable is interesting, for by tracing the origin of Hindu drama to the time when the all comprehending one, the all pervading one, the only existent of the golden age, split himself into the many of the silver age, and created first the four *vedas*, and later by contemplation on these four *vedas*, the fifth *veda*, *Nātya-veda*, it suggests the main principle underlying the theatre of the Hindus.

What, it may be asked, is this principle? The principle of absolute idealism, of one in all, and all in one which is the basis of Hindu philosophy and religion, on which in turn the arts are founded, and in which they have their end. In regard to the theatre it takes the form so beautifully suggested by the above parable. Brahmā found joy in composing the *Nātya-veda*, and in creating the celestial theatre, because thereby he gave to Gods and mortals knowledge of Himself. Humanity seeking to know Him finds a corresponding joy in realizing Him in the theatre. Of course man being made in the image of Deity, his approach to God is through his own *jiva*, or soul. Hindu religious treatises lay down the methods by which the human soul can liberate itself from the dualistic universe to reach the monistic truth, the Divine Absolute. The Hindu dramaturgies, too, lay down certain rules to define the relation of humanity to Divinity, rules which by taking cognisance of the relative conditions prevailing on earth instruct the spiritual athlete in the exact practices which he should perform if he is to reach the Absolute. The Hindu theatre becomes like all the other arts, the handmaid of religion, a philosophical system, deliberately planned and set up for helping man in the sacred task of self-realisation—the science of soul-culture.

How exactly does the theatre help the task of self-realisation? What is the value of drama in soul culture? The answer is in the conception of *rasa*, the essential character of the response which drama in common with the other arts evokes from the mind of spectators and which with its allied conceptions it was the peculiar merit of Hindu dramaturgists early to elaborate, analyse, classify, and formulate. It forms the keynote to the theory of drama laid down in Bharata's *Nātya-çastra*, in the various text books culled from its pages, and in the commentaries based on it.

It seems to me that for a proper understanding of the meaning of this fundamental conception of the Hindu theatre it will be

needful to consider, by way of preface, the Hindu conception of drama generally as well as the other conditions with which *rasa* is bound up, and which must be present before it comes to be, for it is a state of mind in which the spectator through realisation of the inner worlds of faculty and experience becomes one with the Absolute as if in meditation. It is a sort of universal, abstracted from, and partaking of, the nature of particulars, and thus entailing the occurrence of those particulars as a necessary preliminary.

First, then, what is drama according to the Hindus? The *Daśarupa* by Dhanamjaya, which is the most authoritative of the treatises based on the *Bhāratanātya-çāstra*, lays down the following definitions of drama: "Drama is the imitation of situations." "It is called representation of the conditions or situations in which the characters dealt with are impersonated by actors." The title of the same text signifies two other things about the nature of drama. *Rupa* or *rupaka* indicates that it is always shown or exhibited, and thus seen; and the prefix *daśa* meaning ten suggests ten kinds, *viz.*, *Nātaka*, or the heroic drama, the most prominent form of drama as practised by the Hindus, and the form which ultimately gave its name to all classes of drama; *Ank*, a variety of *Nātaka*; *Prakarana*, or the comedy of manners; *Samavakāra* or the supernatural play; *Ihmrga* based either on legend or on imagination; *Dima* and *Vyāyoga*, which are also both legendary; *Prahasana*, or farce; *Bhana* and *Vithi*, monologue and dialogue respectively.

Now what factors contributed to the rise of *rasa*? Briefly, these are the conditions of place in which the drama is set, the time, the plot, the subject matter, the characters interpreted by the actors, and the audiences who enjoy the *rasa*.

In order that the environments in which the play is set may help to evoke *rasa* in the minds of the playgoers, the scene was to be laid somewhere in India, because India was during the silver age the only country which enjoyed the morning of knowledge, the rest of the world being enveloped in the night of ignorance.

The time was to be either the present or the past, but, if past, it was not to be any portion of the golden age, because the universe in that age was filled by the divine, or what is the same thing, was the Divine Being Himself. Then there was pure bliss and happiness which from its very nature resists any attempt to define it in the concrete picture frame of the theatre. Only from the representation of pleasurable and painful events (which incidentally explains why most Hindu plays are tragi-comedies) was it possible to evoke that state of mind which led to the One. Hence we find the Hindus making drama an instrument for the quest of the Ultimate.

The dramatist had either to invent a new plot or draw upon

myths and legends preserved by tradition. His one chief consideration was, however, to create an ideal theme, because such stories alone as are nobly planned and full of exalted thoughts lift the mind more easily to unity with the Infinite than realistic photographs which portray with scientific exactness the material conditions of sordid existence.

The subjects treated in drama were either, (1) principal, implying the attainment by the hero of some specific purpose, such as love, or a worldly object, (2) incidental, disclosing the fact that the end attained by the hero is not the one which he set out to attain, but an incidental end facilitating the accomplishment of the desired end. But the end or ideal which the hero set out to achieve was always presented by the dramatist as realized by him in one form or another, for the presentation of futility, disenchantment or disillusionment of the hero would discourage the spectators who were so genuinely seeking the supreme ideal. And herein lies the reason for the great vogue that heroic drama, which tells of the successful deeds of Gods and saints, enjoyed among the Hindus.

The characters dealt with in a play were assigned certain qualities if the play was to attain the fullness necessary to stimulate true insight into the nature of *Brahman*. The hero, for instance, must be an ideal person possessing divine qualities, *i.e.*, he must be handsome, generous, skilful, modest, in love, beloved of the people, of high social status, eloquent, loyal, intelligent, energetic, firm, glorious, self-controlled, because only by the exhibition of such traits can he infuse Godliness in the minds of the audience or ennoble them. This applies to all heroes, more especially to heroes in the Nātaka. But various other kinds of heroes are also recognised, such as light-hearted, or gay, calm, exalted, and haughty or arrogant.

Heroes are also distinguished from the point of view of their being in love. They are: (1) the courteous hero who loves many beloveds but loves them all equally, (2) the deceitful, and (3) the shameless, both of which latter types have this in common that they no longer love their old loves, and desert them for others, but they differ in so far as the former keeps on deceiving his beloved, while he is engaged in his amours with another, and the latter indulges in his new passion openly. Finally, there is, (4) the loyal lover who loves his one and only beloved.

It may be noted here that in the literature of the Hindus, the Beloved is always an ambiguous term, potentially capable of being applied to a woman or to a God. More often than not it refers to God, and in the light of this fact, the above four distinctions between heroes on the basis of their love may be taken to refer to God. Seeing a courteous hero loving many beloveds all equally awakens in the audience that mode of

consciousness which realises the beauty of the One as manifested in many beings. Watching a deceitful or shameless hero, expressing his disloyalty to the One Beloved, would remind the audience of the inherent wrongness of such infidelity and make their minds project back, as it were, introspectively to ascertain whether they were themselves faithful or not. Meeting a hero whose loyalty and devotion to the One Beloved was perfect would strengthen the audience in the love of the One and Only Beloved.

The special qualities of a heroine are more numerous than those of the hero. They are first the three physical qualities defined respectively as, (1) the exhibition of emotions; (2) the expression of the dawn of love by the graceful movements of the eye-brows; and (3) the successful interpretation of love. Next to these three may be mentioned the seven qualities which constitute the real idea of the heroine. These are, the splendour of youth and passion, the sparkle of beauty imparted by love, sweetness, radiance, courage, dignity and self-control. The heroine may also have any or all of the following ten graces: the quality of being able playfully to mimic the beloved's actions and words; change of aspect on his approach; beautiful movements in arranging ornaments to give effect to her loveliness; confusion of ornaments, show of studied hysterics in such aspects as anger, fear, joy, sorrow; the delicate and subtle betrayal of love on the beloved's name being mentioned, or on seeing his portrait; feigning anger with the lover: feigning indifference on account of pride; a graceful mien; and natural bashfulness. The effective display of these characteristics aided the audience who attended to the performance closely and critically to reflect on the universal hidden behind the emotions.

The player as the medium between the author and audience was the most important element in the theatre. The success of a play depended on how skilfully he could portray the character he represented without entering the skin of the character and merely by the performance of highly trained movements and expressions with the help of a creative imagination which took the form of a clean intellectual perception in handing emotions as they well up in actual life. The actor maintained a perfectly indestructible poise and remained cool in the midst of the most passionate scenes, consciously working up the audience to enjoy *rasa.*

The ideal spectator is defined by Bharata as "one who is happy when the course of the drama is cheerful, melancholy when it is sorrowful, who rages when it is furious and trembles when it is fearful". In short he is sensitive to emotions, and capable of sympathy. But he is a man of taste, for only such a person can feel joy and sorrow, the uncultured masses being condemned by their past *karma* to remain unfeeling creatures. He goes to the theatre as he goes to the temple with an explicit consciousness of the fact that he is going to have *rasa* aroused in him. How the actor's creative imagination enabled the audience to enjoy *rasa*, becomes intelligible by considering its nature and meaning.

It is difficult to find an exact equivalent in any European language for this term, the conception implied in it being peculiar to the Hindus alone. I have, therefore, throughout used the original Sanskrit word to avoid misunderstanding. It stands for that state of consciousness which is the love of Spirit, the love of that illimitable source in the dramatist's deeper consciousness which formed the inspirational centre from which he envisaged the universe. It is caused by the display of *bhāva* (emotion) and certain transitory feelings in some such way as this: an emotion, say of love, has been woven by the dramatist in certain passages in a play. An actor, say the hero, interpreting the dramatist and thus supposedly possessing the emotion, expresses it. An impression of that emotion is caught by those who behold the actor display it. The spectators have had the experience of being in love, and retain impressions of that experience in their souls, so that when the emotion of love is expressed before them, they do not consider it as external, as merely belonging to the hero, and superinduced as it were by him on them nor do they regard it as belonging to themselves, as personal, but they appreciate it as universal. That is to say, they abstract it out of its conditions of time and place and reflect on it as an eternal verity. It becomes a form for them, an ideal, the contemplation of which leads them to that unity with the absolute for which they are ever hungering. They attain that fusion of the three great qualities implied in the arts, *satva* (spirit), *rajas* (mind) and *tamas* (body), which not only enables man's mind to understand the beauty of a work of art, but also to evoke joy in the inner realms where the unity lies at rest, waiting to be roused into consciousness. They have thus emancipated themselves from the shackles of slavery to sense, and become one with reality, they have soared up from the narrow regions of their individual selves to the vast kingdom of the not self.

This is, very simply, the process by which *rasa* is evoked in the minds of the audience in a theatre. But it is not simple. It is a highly complex mental state, fostered by several different kinds of emotion and at times by the action and interaction of a host of connected feelings. But it would be impossible to go into this in the limits of short paper.

The distinction, however, between emotions and *rasa*, metaphorically rendered, seems to me to be this: emotions are to *rasa* what the senses are to the soul. *Rasa* is an ideal state, a transcendental mode of consciousness, in which the essences of things are intuitively appre-

hended, in the manner in which the poet sees the meanings of things by the sudden flashing of a vision before him, and the mystic realizes the whole of experience. Emotions, on the other hand, are the earthly conditions felt in the cycle of ordinary life, which serve as the fuel for the genius of God-intoxicated minds to burn themselves with, so that they may discover in themselves the veritable spark.

It seems to me that the artist in man could not have invented a more refined conception to sum up the ideal which should give to the drama the power to fecundate and to inspire the soul. The credit however for its greatness belongs to Hindu philosophy and religion—the mother nourished her children (the arts) with her kindly milk, and sustained them through youth and age by infusing her spirit into them in a way that they remained one with her. The poet-philosophers sang of the realisation of God, but their song was no mere emotional vapour. Inspired by their penetrating vision they looked through experiences and built up those golden thoughts of human faculty and possibility which have stood the rubbings of the testing stone of time.

In drama, the philosophy of divine-realisation, based as it was on a close analysis of human nature, a coherent cosmogony and theology, created a form on its own analogy. Inquiries, ethical, æsthetical, philological, metaphysical, and scientifically formulated rules about man's consciousness in its purest state, as well as in its actions and reactions to beauty and ugliness, its ways of reasoning—all converged to define the essence of drama in *rasa*. Dramatists composed their works in the light of the science that thus grew up. Actors interpreted the dramatist in the light of the rules thus laid down, a task which by constant practice had almost become second nature with them, but second nature not in the sense of becoming a part of the actor's individuality. An oriental actor, though such by caste and heredity, and learning the fixed rules of his craft in childhood, had his individuality moulded by strict practice and the training of each and every muscle of his body. He thus deliberately handled and expressed feelings and emotions to the audience; in the process his body became a mere vehicle of expression while the actor himself remained unaffected.

Rasa which is the realisation of soul and self was aroused in him by a subtle process of suggestion. So that in the arena of the theatre, and in the inmost recesses of the temple, the tradition of cultivating the soul and God-realisation was carried on as a matter of course. Drama and religious ceremonial went hand in hand. Both were recognised as outer symbols, and there was no psychic magic connected with it.

MULK RAJ ĀNAND

THE LAW OF INTERDEPENDENCE

[**L. E. Parker** spent four years as a journalist in South America, and so what he writes about that continent in general and of the Argentine in particular bears the stamp of first hand knowledge.—EDS.]

What is unity? Is unity a group of people linked together by some common selfish interest? Then we have much unity: commercial unity, political unity, national unity, and religious unity. But these are unities which may come into conflict at any moment; the fundamental unity upon which their independence rests is not recognized. There is a unity of unities, a fundamental and universal Law of Interdependence, of order and of harmony.

As a practical system of government, unity must always remain an aim for in its last end it depends upon individual recognition. But in government it has to be brought about and treated as though it were not a fact and natural to super-nature. In the effort to convert what is haphazard (because it is not based upon knowledge), into what is ordered, force from without has to be used; laws are framed to produce this state artificially and to enforce its continuance. The formless thus becomes bound by form, and man failing to recognize his real nature, becomes imprisoned in form.

Nature manifests in an infinite number of independent forms, and each of these forms expresses itself fully in accordance with its nature. But each form is united by nature itself of which its expression is only one aspect. Nothing of itself, a medium of expression only, its strength lies in recognition of its source and in union with it. Separateness is the direct negation of unity, because unity is the collectedness or centrality of the units manifesting independently and relatively at the circumference. But these units draw their manifesting energy from this central force. As the individual unit withdraws from the objective *i.e.*, from the circumference, it absorbs more and more of this central energy of Being into itself until reposing in its source, it becomes the totality of Being, the Universal.

Civilization is to be measured by its progress towards recognition of this unitive force. The universal Law of Interdependence follows as a result of this principle of fundamental unity. It is the scientific basis of economics and is beginning to be recognized in the commercial world for Mr. Henry Ford embodies some of its principles in his book, *To-day and To-morrow*, the value of which has not yet been generally appreciated. Mr. Ford's theory of Economics is not entirely new in substance. It has long been recognized as the fundamental principle of political economy now forgotten or not comprehended by modern statesmen. For instance, when the corn laws were abolished in England it was conclusively

proved that the interests of the Agriculturists and the Industrialists were not separate, as it appeared upon the surface, although independent in activity, but closely and subtly connected and interdependent. Many able statesmen of the period in fact, ridiculed the contentions of Mr. James Wilson, editor and founder of *The Economist*, afterward Financial Member of the Council of India, whose arguments proved to be correct. And the entire basis of Mr. Wilson's argument rested upon his recognition of the fact that individuals, communities, or countries can only be prosperous in proportion to the prosperity of the whole.* In fact no member of the universal body is independent of the other members, however individual their diverse functions may be. Now Lord Dawson of Penn seems to be arriving at the same facts in a new way. In a speech at Ottawa some months ago, he drew an original and telling analogy between the human body and the body politic. This analogy is significant and far reaching if it be applied to the universe and not alone to a single country. The argument is based upon medical knowledge; it is reasoned and comparative, and it comes under the category of what Professor Hans Driesch calls "'cases' of events occurring under the same connecting rule" in physics and metaphysics. The mystic testifies to the reality of cosmic consciousness whereby the individual becomes the universal, an extension of itself. And although this is an experience, reason goes far in its support, so that the mystical experience, so to speak, crowns the reasoned argument. The comparative inferences of Lord Dawson and the philosophy of a natural scientist like Professor Driesch are important contributions to modern thought because they provide a rational basis for conclusions reached by abstract meditation and therefore, to the majority, suspect. And these conclusions receive yet further support from Leibniz's metaphysical conception of a universe, composed of independent monads or entities forming a unity, each reflecting the whole universe in a pre-established or natural harmony. And Leibniz's metaphysical system is that which of all others most clearly supports, by reasoning, facts vouched for by the mystic.

To what extent can this principle of independence coupled with a fundamental unity be applied to material life and government? The Swiss Confederation, perhaps, provides us with the best practical example of this ideal. Swiss idealism is no mere abstract policy, but one which she has pursued with resolution in the face of powerful influences. Her maintenance of neutrality during the late war proved that she was neither to be bullied nor tempted from her considered course. During this period Swiss unity was strained to the utmost by the Germano-

* Memoir of the Rt. Hon. James Wilson in *The Economist*, November 17th, 1860 republished in Walter Bagehot's "Literary Studies," Vol. 1, Appendix iii.

phil leanings of German Switzerland on the one hand and the Francophil tendencies of French Switzerland on the other. This was a severe test which resulted in complete vindication of Swiss ideals, while, after the war, faithful to her policy of non-expansion, the Vorarlberg was denied admission to the Swiss Confederation.

The South American republics, and especially the Argentine Republic with its composite and cosmopolitan population, offer wider scope for consideration of this subject. In Argentina alone some thirty or more nationalities are represented under a single flag, and although Dr. Irigoyen's government was not long ago overthrown by a sudden revolutionary movement, a provisional government was established pending a new election and the normal life of the country did not suffer any change or inconvenience. The Argentine Government is in form a representative federal system essentially free and liberal in its attitude towards foreign residents; no group of foreign nationals in fact receives preferential treatment over and above other groups, and citizens of all nationalities are welcomed. These groups which form Argentina's composite population are drawn from all over the world and vary in size. They are united by common commercial interests which of necessity over-ride social and national prejudices; moreover these groups do not concern themselves with political questions, which are confined chiefly to the wealthier classes of pure Spanish descent, and religious dissensions have been obviated by a law which forbids religious instruction in the national schools. While the Argentine thus suffers through lack of religious idealism, she gains through lack of religious bigotry which would severely handicap the fusion of her diverse peoples. Her cosmopolitanism, too, imposes tolerance and this tolerance amounts in its finality to indifference.

In a general way the local populations of South America can be divided into three classes, Whites, "Mestizos" (people of mixed Indian and Spanish blood), and Indians, some primitive, others semi-civilized, and some degenerate. Out of a population of some 10,000,000 in the Argentine Republic, 73% are Argentine born but of European descent and 23% are foreign born, and the residue of mixed blood is small in comparison with that of other republics. The general standard of culture in South America is below the average, both on account of the "mestizo" element and because the majority of immigrants are illiterate and drawn from classes which are accustomed to living under conditions that render them suitable for manual and agricultural labour in a hot climate and in primitive circumstances.

National groups of the educated classes tend to isolate themselves in the first generation and to collect in given centres. A preponderance of British people are thus found living in one residential suburb of Buenos Aires, a pre-

ponderance of Germans in another, and so on, while French colonies have sprung up in the wine growing districts of Western Argentina. In the second generation, all children born in South America being claimed by law as citizens of the republic of their birth, national prejudices become less evident, or are at least as great between those who are South American born and those of the same blood who are foreign born. At the same time a certain common idealism and a tendency to think along the same general lines becomes noticeable among those of different national blood, but of South American citizenship. This provides a second unifying link in patriotism and we find among those children who are educated as well as born in South America, that the most binding tie is love of native land, blood being frequently a matter of indifference to them.

Environment plays a large part in the shaping of character. The Latin temperament and that of the Anglo-Saxon are extremes, which as a rule prevent either mutual sympathy or understanding. Inter-marriages between the two races are therefore few, whereas between Irish and Latins, they are not uncommon. While the Latin element in Argentina is greatly influenced by the British owing to the large number of British interests there and to the introduction of English games and sports, which have been adopted by Argentines, Latin influence, the necessity of speaking Spanish, and the Spanish tradition demand a certain adaptation on the part of foreign residents and more especially modify the natural tendencies of their children born and educated in that country. Children, for example, who are bi-lingual always speak Spanish for preference, and it seems likely that in the future less of these children will be educated in Europe, owing to the rapid changes which are taking place there; to the fact that it is easier for locally educated people to obtain employment in South America; and because fortunes are not so easily and quickly acquired as formerly. And this will cause more foreigners to settle permanently in Latin America. There are foreign protestant schools but these have to comply with certain national regulations; the teaching of Spanish is required and later there is compulsory military service.

Just as the British population shows a tendency in private and social life to hold aloof from the Latin, so too do the wealthier South American families of pure Spanish descent marry chiefly among themselves, and form a more or less exclusive ruling class. The most truly representative type of Argentine citizen therefore appears to be that person who shows the most complete fusion of many diverse bloods. There are many such citizens. There are English and Irish Argentine born citizens who speak no word of English; French, Germans, and many others who do not know their mother tongue. These people inter-marry and form a substantial middle class. Many of them have no blood relationship and are just Spanish speaking Argentine citizens with a general herd tendency of thought. The spirit of the country is republican and independent and, apart from the influence of wealth, there are no social distinctions. But culture in its relative aspects is the aim of all, consciously or unconsciously: it is an end just as character is an end and this inevitably leads to a certain social differentiation, not manifest but actual. Nevertheless the colour bar as such has no existence, and infusions of Indian blood continue as semi-Indian women remove from remote districts to the larger towns for domestic service and become absorbed.

The problem of the education and assimilation of the Indian populations in South America is a separate one. The Indians have been practically exterminated in Argentina, where they form only 2% of the population, and these have gained very little good from their contact with the white man. In the western republics the Inca civilization failed to survive the disrupting influence of the "Conquistadores". Its peoples, remarkable for their honesty, their craftsmanship and their highly developed agricultural system, were enslaved and demoralised by the Spaniard. With the exception of Chile, over half the population of these republics—owing to climatic and physical conditions less developed than Argentina and Chile—is composed of pure Indians. Chile has succeeded in developing her individuality to a greater extent than any other South American republic: there has been a lesser percentage of infusions of foreign blood than in Argentina, and her large "mestizo" element is of a purer and more pronounced type. In the latter republic, the fine "Gaucho" type, of Spanish and Indian blood is fast disappearing and the racial problem presents many complications, although the "mestizo" element is negligible.

Moreover the general characteristics of the Argentine peoples, although predominantly Latin, are yet subject to modification by the introduction of a preponderance of blood of some particular nationality, or to variation by fluctuating immigration. Thus the intellectual and spiritual development of this country—at present frankly agricultural and commercial, and in country districts, primitive—is in course of construction. The expression of a people cannot be just commercial, but must be that which is developed out of commercial life, namely character and integrity, which are exactly the aims of Argentine idealism.

Whether the Argentine of the future will consist of a race proper of greatly mixed blood or in addition of two sharply defined groups comprised of Nordics and Latins it is impossible to foretell. But it appears likely that the proportions of the mixed population will considerably increase, while isolat-

ed groups will become less distinctive and more unified by national aspirations, common interests, and also by higher thought developing under the general principles of Theosophy.

While South America does not represent a federation of States—the intention of Bolívar, which proved impracticable at the time owing to lack of communications, the physical features of much of the country, transport and other difficulties—it does in a general way demonstrate some of the possibilities and point to the difficulties of the cosmopolitan conception of a practical world confederation. Such a confederation, free, detached, but with individualism unified, and based upon universal laws and essential values, may however yet become a feature of a new revelation of international unity, not to be had without conflict, it is true, and perhaps not even without wars.

L. E. PARKER

He who would be an occultist must not separate either himself or anything else from the rest of creation or *non-creation*. For, the moment he distinguishes himself from even a vessel of dishonour, he will not be able to join himself to any vessel of honour. He must think of himself as an infinitesimal something, not even as an individual atom, but as a part of the world-atoms as a whole, or become an illusion, a nobody, and vanish like a breath leaving no trace behind. As illusions, we are separate distinct bodies, living in masks furnished by Maya. Can we claim one single atom in our body as distinctly our own? Everything, from spirit to the tiniest particle, is part of the whole, at best a link. Break a single link and all passes into annihilation; but this is impossible.

—H. P. B., *Transactions of The Blavatsky Lodge*. p. 138.

LAFCADIO HEARN

[**Hadland Davis** wrote in our March 1931 issue on "The Way of a Japanese Mystic".

Even in the days of his early struggles in New Orleans, Hearn had turned to the Orient for insight, his editorials in the *Times Democrat* and *The Item* on Sanskrit Literature and Buddhism bringing on him from devout Christians the accusation of infidel. It was he who introduced Edwin Arnold to many an American reader by his articles on *The Light of Asia* and other poems and broke a public lance in the press with Matthew Arnold because of the way in which the latter disowned relationship with this Occidental poet of the Orient. From first to last the many writings of Lafcadio Hearn are steeped in Eastern lore, "a gnosticism older than all the wisdom of the Occident and deep as the abysses of space".

We append a few quotations from the writings of Hearn to show this.–EDS.]

No one disputes the importance of Lafcadio Hearn's Japanese work, from those first glowing impressions in *Glimpses of Unfamiliar Japan* to his critical masterpiece, *Japan: An Interpretation*. It was as if he had looked into the mirror of Ama-terasu, the Sun Goddess, seen the beauty of Nippon's past, and recorded it in poetic prose which is an imperishable contribution to English literature. It was amazing that a foreigner, without mastering the Japanese language, could reveal so much; but we are beginning to forget that literary miracle, to turn less frequently to his books, and to peep and pry at the man himself. Hearn had pledged himself to "the worship of the Odd, the Queer, the Strange, the Exotic, the Monstrous," and it was found that there was nothing quite so odd and queer and strange as Lafcadio Hearn. He whetted the appetite of Freudian enthusiasts, for his love of dark-skinned women, dark ways, all he wrote in favour of animal passion, made a happy hunting ground that bristled with complexes and inhibitions.

It is clear from reading Miss Bisland's Life of Hearn that he was neither saint nor monster. He was "One who had looked in secret places, face to face, upon the magic countenance of the Muse, and was thereafter vowed to the quest of the Holy Cup wherein glows the essential blood of beauty". He was true to that quest to the end of his life. There were lapses, wanderings from the path he set himself to tread; but beauty of form and colour, which meant so much to him in his early days, became transmuted into a vision of spiritual significance. The fairyland of Japan did much to ease the hot languors of the South. Herbert Spencer, whom he extolled almost to the point of foolishness, modified his style, and his first child made him see life from a new angle.

Hearn was of Greek and Romany descent. His abnormal sensitiveness was partly due to defective eyesight. He suffered from myopia, and one eye was a

little distended. His early training in a Jesuit school was singularly unfortunate. He said a few prayers, parrot fashion, and was given French religious prints; but they did not lead him to a devout and holy life, for a painting of the Virgin and Child did no more than remind him of his mother and himself. The very name of the Holy Ghost frightened him. He thought it was "a *white* ghost, and not in the habit of making faces at small people after dusk. Nevertheless the name filled me with vague suspicion...and I discovered a mystery and an awfulness unspeakable in the capital G. Even now the aspect of that formidable letter will sometimes revive fearsome imaginings of childhood." It is an interesting and characteristic observation, for was not Hearn always greatly concerned with ghosts and strange, horrific shadows?

Cousin Jane, whom Hearn detested, gave the sensitive boy a terrific conception of God. She delighted to dwell upon the horrors of Hell. She told Hearn that if he were not good the Almighty would send him "down to Hell to burn alive in fire for ever and ever . . . Think of your whole body burning always, always, always burning?—for ever and ever!" And the boy did think about it, "a faith of unutterable horror, mingled with unutterable doubt". The Greek blood in his veins made him crave for beauty. He read with avidity a quaint translation of the "Arabian Nights," Pope's "Iliad" and "Odyssey," Byron's "Corsair". He pored over "folio books containing figures of the gods and demi-gods, athletes and heroes, nymphs and fauns and nereids, and all the charming monsters—half-man, half-animal—of Greek mythology". Hearn turned away from Cousin Jane's God, and in doing so discovered "that beauty of the highest order, whether mental, or moral, or physical, must ever be hated by the many and loved only by the few". He adored the pagan gods, and considered Christianity, as he had been taught it, "the very religion of ugliness and hate". In later years he did little to modify that opinion. He hotly rebelled against "missionary beasts" who had the temerity to teach the Way of Christ to those who followed the Noble Eightfold Path of Buddha.

It is not easy to trace the religious convictions of Lafcadio Hearn. They were mixed up with Paganism, Buddhism, and the works of Herbert Spencer. He saw himself as the result of billions of past lives, his soul as part of the Race Soul. He wrote:

> Were I to use the word "soul," in its limited and superannuated sense as the spirit of the individual instead of the ghost of the race,—I should say it had always seemed to me as if I had two souls: each pulling in different ways. One of these represented the spirit of mutiny—impatience of all restraint, hatred of all control, weariness of everything methodical and regular, impulses to love or hate without a thought of consequences. The other represented pride and persistence;—it had little power to use the reins before I was thirty. . . . Whatever there is good in me came from that dark race soul of which we know so little.

Love of right and hate of wrong were strong in Lafcadio Hearn. He detested all forms of cruelty and injustice. He attempted to shoot a man who brutally kicked a cat, and was angry with a gardener for cutting down a tree. With strong Buddhist tendencies, he felt that an insect, poised in the summer air, had as much right to live as men and women. All life was sacred.

Hearn could be childishly petulant over trifles that did not matter. He was always falling out with some one, but most of his animosity was due to a dark streak in his nature which made human relationship, except in a few cases, almost impossible. But Hearn did not wail continuously over self-inflicted wounds which he so angrily attributed to others. There were occasions when he could stand unflinchingly for a cause he considered right. He was more Japanese than the Japanese themselves. He defended Old Japan with an amazing energy, and heartily disliked those innovations due to Western influence. His happiest days were spent at Matsue, where there was scarcely a hint of that mad rush to adopt the thoughts and ways of the West. Later he met Japanese who boldly denounced the old traditions of their country, discarded their lovely native dress, and in silk hat and frock coat aped the westerner in all his ways. Hearn loved Old Japan, the flower viewing, the tea ceremonies, the exquisite difference of Japanese women. He delighted to visit ancient temples, to touch some rare piece of porcelain, to see, not the smoke of factory chimneys, but the opalescent mist that veiled Mount Fuji. It seemed appalling to him that the commercial West should impose itself upon the East, and in doing so give little, take so much. Had he lived to see Japan's "peaceful penetration" in China and the present unrest in India, he would have been moved to strong resentment. He would have seen oppression and trickery, the crushing of a fair flower whose roots went far back into the past. But Japan was his chief concern. He wrote:

> I detest with unspeakable detestations the frank selfishness, the apathetic vanity, the shallow, vulgar scepticism of the New Japan that prates its contempt about Tempo times, and ridicules the dear old men of the pre-Meiji era, and that never smiles, having a heart as hollow and bitter as a dried lemon.

Shelley wrote *The Witch of Atlas* in three weeks. Hearn sometimes lingered over a page of his work for months. He was a slow, laborious worker, and claimed that the best came out of the Unconscious. He borrowed his material, but he jewelled it with words not lightly chosen. He wrote:

> For me words have colour, character; they have faces, ports, manners, gesticulations; they have moods, humours, eccentricities; they have tints, personalities . . . the whispering of words, the rushing of the procession of letters, the dream-flutes and dream-drums which are thinly and weirdly played by words.

We learn something of the travail of a sensitive artist in Mrs.

Hearn's account of her telling her husband a Japanese ghost story on a dreary evening and in a dimly-lit room. The story she told was published in "Kotto," and if we are thrilled when reading it, Hearn was still more deeply moved. The horror of the tale was so real to him that he turned pale and several times murmured, "O blood!"

Toward the end of Hearn's life he became more and more absorbed in his work. Having given up his post at the Tokio University, he was anxious to finish a series of lectures which he intended to deliver at the Cornell University. The scheme was abandoned, and the lectures were published in his posthumous book, *Japan: An Interpretation*. At that time Hearn wrote as one who knew that the end of his mortal life was drawing near. Always eccentric, he became more odd in his ways. His children would say to him, as he sat in his study: "Papa, come down; supper is ready." Sometimes he came, promptly and cheerfully, but more often he would go on writing, meditating upon the right word and the right place for it. Occasionally when asked to sit down to a meal he was under the impression that he had already done so. At such times his wife would say: "Mercy! Please wake from your dream." The little child would weep. Thus admonished he would come, for weeping was not to be tolerated even in the throes of composition.

Hearn always rose before six o'clock in the morning. On the last day of his earthly existence he went into his library as usual and lit a Japanese pipe. When his wife joined him he told her he had had a strange dream. "I made a long, long journey last night," said Hearn. "But is it true that I am smoking now in the library of our house at this Nishi Okabo? I cannot help thinking and wondering about the strangeness of the dream. Indeed life and the world are strange. Is it a fact that I made a journey last night? Or is it a dream that I am smoking here?" When asked if it were the Western country, he replied: "Oh, no, it is neither the Western country nor Japan, but the strangest land." He was so dazed by what he had seen that when his eldest son, Kazuo, came in to say good morning, his father answered: "Have a good dream, sweet boy!" And Kazuo replied: "You, too, Papa San!"

Still a little confused Hearn came out of the library and saw in his wife's room a Japanese painting of "a moon night". He exclaimed: "Oh, what a lovely picture! I wish I could go to such a place as that in the picture." During the day Mrs. Hearn told him of a cherry blossom, *kaerizaki*, or "bloom returned out of season", which was pointing towards his library. It was considered a bad omen, but Hearn only saw the flower's beauty. The strange dream, the bloom out of season, may have been signs and portents, for while Hearn was walking on the veranda in the twilight he suddenly collapsed, and in a little while Death took his hand and led him away. He was given a Buddhist funeral, and on his tombstone was written in Japanese: "Believing Man Similar to Undefiled Flower Blooming like Eight Rising Clouds, who dwells in the Mansion of Right Enlightenment."

HADLAND DAVIS

Visible matter is made by acts and thoughts,—even the universe of stars, and all that has form and name, and all the conditions of existence. What we think or do is never for the moment only, but for measureless time: it signifies some force directed to the shaping of worlds,—to the making of future bliss and pain. Remembering this, we may raise ourselves to the zones of the Gods. . . .

So with the particles of that composite which you term your very Self. Before the hosts of heaven the atoms of you were—and thrilled, and quickened,—and reflected appearances of things. And when all the stars of the visible Night shall have burnt themselves out, those atoms will doubtless again take part in the orbing of Mind,—will tremble again in thoughts, emotions, memories,—in all the joys and pains of lives still to be lived in worlds still to be evolved.—"Gaki" in *Kotto*, pp.183-4

A human body is built by an infinite host of tiny beings. . . , human pleasure or pain represented the pleasure or pain not of one body, but of centillions of tiny bodies which composed it.—An Editorial in *The Item*, August 15, 1879.—"The Secrets of the Infinite" in *Editorials*, p. 52.

Certainly while we still try to cling to the old theories of permanent personality, and of a single incarnation only for each individual, we can find no moral meaning in the universe as it exists.—"Nirvana" in *Gleanings from Buddha Fields*, p. 229.

The Oriental Ego is . . . the concentrated sum of the creative thinking of previous lives beyond all reckoning.—"The Idea of Preexistence," *Kokoro*, p. 225.

But the longer I dwell in the East, the more I feel growing upon me the belief that there are exquisite artistic faculties and perceptions developed in the Oriental, of which we can know scarcely more than we know of those unimaginable colours, invisible to the human eye, yet proven to exist by the spectroscope.—"Of The Eternal Feminine," in *Out of The East*, p. 90.

Men of the Orient aver that. . . . all who truly desire to know the infinite may do so by following in the footsteps of the teachers.—*Essays in Literature*, p. 220.

. . . the cosmic process seems nevertheless to affirm the worth of every human system of ethics fundamentally opposed to human egoism.—*Kwaidan*, p. 223

The way to the highest progress can be reached only through the final extinction of all prejudice, through the annihilation of every form of selfishness, whether individual or national or racial, that opposes itself to the evolution of the feeling of universal brotherhood. The great Harvey said "*Our progress is from self-interest to self-annihilation.*" But the truth itself is older by thousands of years than Harvey; for it was spoken, long before the age of Christ, by the lips of the Buddha.—*Karma*, p. 163

RENASCENT INDIA

[**Dr. N. B. Parulekar** concludes his series of articles with this instalment.–EDS.]

THE FAILURE OF CHRISTIAN MISSIONS

In the next ten or fifteen years bills may be brought before the Indian Legislative Assembly prohibiting proselytism by foreign missions. At present the law forbids Christian missions from taking over famine-stricken orphans without first satisfying the claims of Hindu or Moslem religious agencies. "What do you think of such a measure?" I asked a person very highly placed in mission circles. "Never fear," was the reply, "it might have been possible had there been one religion in India, Hindu or Moslem. But so long as there are these two, we shall have room enough to squeeze in between their mutual differences." This was in Cawnpore, the home of Hindu-Moslem riots. Is it not a sign of social and religious bankruptcy that having lived, served and spent profusely for nearly three hundred years in this country, the missions should not have built better between themselves and the people? And that especially in a country where religious men are adored, no matter to what religion they belong.

Why do the missions continue to function more or less as outcaste colonies? Why do they not find a home in the hearts of the people? Scattered in the land are elaborate mission hospitals, churches, colleges, schools, hostels, Y.M.C.A. organisations, consuming millions of rupees, employing hundreds of workers, all to teach Christianity to the people. Side by side are humble cottages of Sadhus, Ashrams of religious men and wandering fakirs before whom men fall prostrate and willingly give up everything for spiritual guidance. Even when these holy men are dead, people worship their shrines. Not a fraction of that religious devotion, spiritual *abandon* or faith comes to the share of mission teachers. People visit the Y.M.C.A. for employment or entertainments, go to hospitals to heal their bodies, to hostels for sanitary living and to mission colleges because these give better teaching in English or science. But *the seekers of religion do not go to missions; they go elsewhere.*

In Lahore, which is one of the biggest mission centres in India, they have the Enquirers' and Converts' Home which provides residence for enquirers after Truth. A resident catechist is kept and paid by the House in addition to five Lahore missionaries who give their time to teach enquirers. The Church Missionary Society has given free use of the sarai of St. John's College as headquarters to the home. One year, of their enquirers, two were given a four months' course as chauffeurs and

one took a six months' course of telegraphic signalling; others have been trained as compositors, copy writers, and so on. It is very good to help to make men chauffers, or signallers, to tend them in sickness and supply them with sports and social entertainments in hours of recreation. But there are also those who feel assured of a profession but not of a philosophy, who are sound in body but suffering in soul, who come with money, social status, with everything they possess in one hand and say to you, take all I have and give me spiritual life. How many such go to missions? How many missions give them what they love most, and receive what they respect best? How many missionaries are there who can count at least a couple of dozen spiritual disciples among Christians or non-Christians whom they can call overnight and say follow me and they will follow? That is the real religion, faith and challenge of truth to life. The rest may be good social work, useful in its own way as satisfying social needs *but it does not reach the roots of spiritual life.*

Unsuccessful among the better classes of people, the missions turn to the lower classes in order to convert villages and groups rather than individuals. The idea in "mass movement" is to lower resistance, to remove the experience of "shell shock" which an isolated convert feels in moving out of his community; they hope to eliminate this if the whole community is persuaded to adopt Christianity *en masse.* People, who according to the immigration requirements of the United States of America are classed as unfit to enter that country even as six months' tourists, are freely taken into the Kingdom of God by American Missionaries! Never was religion made so cheap and so dragged in the dust—all of which reflects on the better class of Indian Christians. These have told me how their grandfathers, fathers and in many cases they themselves had to suffer, sacrifice, and were even disinherited because they put Christianity above everything else. The All India Conference of Indian Christians in a resolution urged on foreign missions "the imperative need for elementary education and social uplift as a necessary preparation for admission in the Christian Church". They pointed out "the widespread illiteracy among village Christians bringing down the percentage of literacy in the Christian community comparatively lower than that of other communities". They say, how can you go on adding numbers of converts who can bring no contribution to the social, moral, or religious life of the community but who instead are to be a drag on its progress? Why not improve those who are already within? There are three hundred thousand Christian children of school-going age, in a community of about four and half million Christians, who have no provision for even elementary education.

This is one of the many sharp

differences coming up between native and foreign elements. Some of the outstanding Indian Christians have deserted the ranks and merged themselves in the larger social, national, educational and moral uplift movements. They no longer wear the label of Christianity, nor do they seek to convert their fellowmen. They do not believe—what with Christian missionaries is the cardinal virtue—that Christianity is superior to other great religions. *Proselytism is the rock on which Christianity is bound to split and for which mission work is headed only to break.* A number of leading Indian Christians are opposed to mass conversion, which, aided temporarily by foreign funds, the missions may undertake at the beginning, but the assimilation and uplift of the converted is bound to fall finally on the shoulders of the native community itself. A good many of them are opposed to any conversion, mass or individual, as practised by foreign missions. "I do not believe," said one of them, "in the present method of conversion. The missionary living in a bungalow and his agents living around—India has never understood this method. The foreign missionary lives like a feudal lord." My interpreter was a leading Indian Christian, high up in Christian organisation and educational endeavours. He is one of the Indian Christian leaders who still work with the missions but are not enthusiastic about conversion because they feel it is being so commercialised as not to provide a criterion of one's religion. They say, "We do not want to make a man a Christian, he must *become* one."

Foreign elements control power because they provide funds, and native workers must depend on them. The most exciting piece of news in mission circles last year in North India was the election of the first Indian Bishop at the annual Methodists' Conference, which, however, did not go uncontested and the progressive missionaries had to mobilise their best guns. In reality it was diarchy coming ten years later in church administration than in politics, which shows once again how ecclesiastical power is slower to change hands than power in politics. A few months before the Conference, the Punjab Christian Council, at its fifteenth annual meeting held at Lahore had issued this warning:—

> To our great disappointment we have been noticing that there is a considerable section of our missionary friends who are not prepared to work under our Church Council and Presbyteries and do not fully co-operate in the building of the Church in this land. If you do not respect the Indian Church and are not prepared to work under it, how is your worker to do so?

In fact to grant administrative Swaraj for Indian Christians may not be as hard a thing for the missions as will be the cultural consequences upon the whole Christian community in India. The Indian Christian is rapidly reverting to his country's past. "We are Indians," said the president of

the All India Conference of Indian Christians in the Calcutta Session, 1925, "India is our Motherland. Its blood runs in our veins and its history and traditions are springs from which we draw our inspiration". The sentiment has grown by leaps and bounds during the last few years of national uprising. What is to happen to the Church theology and to the jealous god of the missions who stands no rival? It is not enough for the missions that Christ be received as one of the religious teachers in India. They want the entire ministry to be His so that between their god and that of others there remains no sense of equality.

Turning from the missions and their relations with Indian Christians, let us now examine their rôle in the country and what position they hold among the people. At no other time in mission history has this question come so much to the front as during these last few years. The tide of nationalism has broken down many old barriers and brought men face to face in newer associations. Compared to the magnitude of the issues agitating public minds, the sphere of mission activities shrinks into insignificance and the missionary himself to the size of a denominational administrator. Y.M.C.A. workers told me that young, enterprising, active, ambitious elements do not come to them, that their Bible classes are extremely ill-attended as compared with their evening secretarial classes, and that sport and entertainment programmes are the most crowded. Unlike in Christian countries, the Y.M.C.A. in India is deliberately organised to propagate Christianity among non-Christian young men. The central branch of the Bombay Y.M.C.A. reported regretfully about their religious programmes, whereas about eight hundred people were coming each week for their cinema show. Other organisations in the city were enlisting thousands of young volunteers to promote the use of Khadder, prohibition, mass education, removal of untouchability and so on. Christian college girls from a missionary college in the U.P. told me that when they go in surrounding villages to preach the Bible, the humble illiterate countryfolk ask them: "Tell us something about Gandhi and his life instead of the work of your apostles."

Does this not all go to show that the inner life of Christian missions is widely separated from the inner life of the people? If Christ is dynamic, why should the missions be static? If He is the whole of life, what guidance do they give when life is most disturbed and is crying for direction? Particularly during the last year and a half a number of questions have come up in India which challenge the very elements of justice and humanity—questions that have compelled active participation of a number of social workers, educators and men who ordinarily are as far removed from politics as King Arthur from the

present Round Table Conference in London.

Before entering the country the foreign missionary gives a written undertaking that he will help the established government, which in this case is a foreign government. A substantial part of his conscience is thus already leased out. The question is much larger than that of a nation's freedom. Politics in the East means not only reorganisation of governments but that of the entire fabric of social living for the benefit of many rather than of few, who may be foreign or of the same country. That is what has driven Gandhi to politics and is going to be a continuous challenge to any religion, Hindu, Moslem, or Christian. Missionaries who fight hard in home countries to spiritualise politics, are actually subordinating themselves to Christian political imperialism in the East, or at best try to stand on the doctrine of "Give unto Cæsar what is Cæsar's and unto God what is God's". But Cæsar in the East is either a millowner, tea planter or a power-loving official, alien or indigenous, whose appetite is so ravenous that it is lucky if missionaries and other religious workers get only a few crumbs—and no religion worth its name can hope to live on them and command respect.

Leaving aside politics, what are the missions doing towards prohibition, a subject so dear to them? Look at their activities at home, particularly the aggressive work of American churches in the States in the matter of prohibition; then see what their own workers are doing in a country where popular opinion is solidly against liquor. The Labour Union of Ahmedabad plunged headlong into prohibition enforcement and continued peaceful picketing in spite of assaults, imprisonments and fines. They paralysed the liquor sale in Ahmedabad and spent as much as one fourth of their annual budget on this one item. No man who drinks can be a member of the Union—a rule, they told me, which, if enforced ten years ago, would hardly have left any Union at all. The Bhill Seva Mandal, an exclusive social organisation for the uplift of Bhills and hillmen under Mr. Amritlal Thakkar, reported one third reduction of the consumption of liquor in the territory. During all this time the missionaries were quiescent. "What are you doing?" I asked. "Our policy is always to put up scientific literature on the subject and we are doing it," was the reply. If scientific facts can be persuasive to a confirmed drinker and if they in themselves can stop the use of liquor, why then liquor prohibition in America? There is no answer and there can be none.

If it is religion to run leper asylums, is it not religion to organise labour whose frightful exploitation is even a worse kind of white leprosy spreading over India and the East, with the advent of unbridled industrial civilisation? Throughout Asia the missionary

moves tongue-tied on this issue because large parts of his revenues are derived from exploiting agencies. One need not be a communist, nor even an ardent socialist to feel struck by the omission of these and similar vital problems from the list of "challenges" which missionary meetings discuss among themselves. I have been shown a lot of mission welfare work among labourers mostly under the auspices of foreign capitalists—the Indian capitalist having his own men who cost him less. It is backboneless, full of paternalism, and calculated to keep away from labour the consciousness of their rights and the need of united action. You can go, department by department, and see how Christian missionaries are either dead to the larger living problems of their times or are themselves too weak to tackle them. A number of indigenous non-Christian social agencies are beginning to do what the missions once used to do exclusively. Be it a question of untouchability, secondary or college education, women's training, medical relief, uplift among aborigines, etc., you find everywhere national agencies at work before whom mission activities are bound to lose their influence. Again, when the British administration is replaced by national government, missions are sure to lose their "most favoured" position of to-day. What will they do then? Are they thinking of a new programme when the old one is slipping through their hands and a new world asks for newer ways?

Answers to these questions have not yet dawned on the mission world. I am not one of those who would like to put Indian princes and foreign mission workers in one boat and send them out to other lands. The East and the West need each others' contacts and the missions, for good or bad, are among such agencies. The question is, will they improve and be what we would like them to be, cultural and spiritual mediators between the peoples of two hemispheres, or simply lie on the roadside as wrecks from a former world? So long their theology has warped their understanding. What better indication of the waywardness of their spiritual endeavours in India than the simple fact that after three hundred years' use and propagation of the Bible they have not yet been able to produce one really good translation of the book in any of the Indian vernaculars to pass as a piece of enduring literature? On the other hand, the best classic Chinese literature consists of translations of Buddhist scriptures by Buddhist monks of China. How is it that after centuries of intimate contacts with the East and access to her spiritual life, the missions should not have been stimulated to produce some toweringly great religious personality or profound thinker among themselves, whose books can be placed with the best of the world's literature in philosophy and religion?

What missions can learn from the East and India in particular is a profound understanding of

spiritual life in contrast to their own psycholgy of religion. The world is not so barren of spiritual possibilities as missionaries seem to make out, nor is the mercy of God so limited as to be expressed exclusively in the person of Jesus or in the Bible. Once they get rid of this dogma of theology they will begin to breathe a freer spiritual air and see the virtues of other people. The annual budget of the League of Nations is a little over a million dollars (27,026,280 gold francs for 1929) while eleven denominations of Protestant Chuches of America give nearly twenty million dollars annually into the hands of foreign missions. The sum will amount to much more when the givings of other denominations in America and Europe, Protestant and Catholic are pulled together. My point is, with such abundant material resources, and, what is more, with the spirit of service back of this tremendous giving, can we not organise a League of Religions higher than the League of Nations, more fortified, virile and ideally inclined? Can we not put together the material and spiritual resources of those who are interested in religious life everywhere? Then only may religion escape the charge of being an opiate of the poor. The prospects are very much better now that the East and the West are coming to understand one another better. This is the larger mission before the followers of all religions, that they stop putting one religion against another and see that the idealism they represent is employed to harness the uncontrolled forces of man and nature. But when I look around I find it is not the mission which foreign Christian agencies are interested in. They are still enmeshed in old world jealousies and religious conceits which, if continued in future, are sure to clash with the rising spirit of nationalism in the East. What that may mean is better left to the imagination.

N. B. PARULEKAR

IN THE WORLD OF BOOKS

CULTURE OF TO-DAY

In the collection of Essays that he has just published, M. Paul Valéry writes:–

> Even at the very height of his authority, Louis XIV did not possess one hundredth part of the power over nature, of the means of re-creation, of the opportunity for cultivation of the mind or offering to it new sensations,—which so many men of moderate status to-day enjoy.

We might add that even in its most ambitious aspirations, the seventeenth century never dreamed of one hundredth part of the reforms by which we to-day now profit. Inequalities maintained by the caste or class system; political or religious intolerance; a day's work of from 12 to 14 hours, often accompanied with hardheartedness to the subordinates, who were beaten and dismissed for trifling offences; laws which put prisoners to the rack and imposed ignominious or cruel punishments on the culprits; insufficiency of hospitals for the sick and of homes for the orphans—all these miseries, all these social iniquities and many others have been either abolished or mitigated. Even in a very moderate situation in life, the Western man at the present time is better dressed, better fed, better lodged than the average man of two hundred years ago, and his life is more livable.

With the exception of some generous minds which were moved by the poverty of the masses, people in those older days hardly thought to criticize European civilization. On the contrary, it is only since social organization has come more into line with justice; since man is protected against the exploitation of man; since comfort has become more widespread, and suffering and want more alleviated, that attacks on the Western world have multiplied and are still multiplying. There are of course people who are enraptured with to-day—with its new architecture, its luminous placards, its loud speakers, its automobiles, its aeroplanes,—and say with Blaise Cendrars. "Sobriety, elegance, comfort, luxury, that is to-day."* Against such admirers stand a large number of writers, such as Durtain, Duhamel, Rops, who bring our world to trial, especially our machinery, which, however, cures some of the wounds that it itself inflicts. How are we to explain this paradox of criticisms which become the more numerous, the more the conditions improve?

Surely the explanation must lie in the fact that even if progress be undeniable, the proletariat does not profit by it in the same measure as other classes do. This inequality seems now to us intolerable, for our conscience is at last "converted to the human".

The Conversion to the Human is the very title of the new book of M. Guéhenno, who lately interpreted Caliban's thought. He tells of a proletarian declaring with "a spiteful growl": "Culture! We don't give a damn for it!"—Just as the Caliban of Renan said: "Down with books! down with Latin!" And he shows that if the proletarian speaks in this way, it is not only because "the day's work finished, one is 'done,' one wants to rest," but because culture has become inhuman. It was not so in ancient Greece for the Greeks did not separate culture from "philanthropy," from a tender good will for all men". But in passing through Rome the Humanities transformed themselves into contempt for ordinary people, "and we must say it, the humanist tradition upon which we live is much more Roman than Greek". It does not aim at forming benevolent minds, but rather at forming minds proud of their knowledge which separates them from the masses. It is sufficient to have learned some Latin and Greek to obtain the degree of Master of Arts, and later to get a position of authority and command. Such a position obtained—either as teach-

* *Aujourd'hui* (Grasset, éditeur. Paris)

er, engineer or director of a business—a man, even if he be sprung from the masses, may turn from them and become "a master among the masters". Is it not easy to imagine, then, that culture should be an object of suspicion to the working man. He connects it with authority, with capitalism, with everything that oppresses him, and believes that no help can be looked for from the intellectuals. Indeed, who has ever heard of them attempting to construct a civilization for the common people?

But M. Guehénno has not one of those highly detached minds for which a diagnosis is alone sufficient. After exposing the evil, he seeks the remedy. He says:—

> A new spirit must intervene. The function of the Humanities is not to make chiefs. Our ears are deafened by the word "chief". The function of the Humanities is to make men. . . They give us a system of thought. Then let it be a sound system and not a sophisticated one. They teach a great human tradition of thought and work. Let this tradition take into consideration the efforts of all men.

In other words it must help us to be converted to the human—that one conversion which matters, "because it is the only one which entails difficulties and sacrifices".

At the same time as M. Guehénno is recalling to our minds the social value of culture, Dr. Réné Sand publishes *Social Service throughout the World* (*Assistance, Foresight, Hygiene*). In this book whose motto is taken from Pascal—"You are members of the same body. You ought to help each other"—the author explains the new system and method by which it is possible not only to fight both the causes and effects of pauperism, but also "to sustain, to fortify, to enlarge human personality in spite of all the influences which strive to hurt, to mutilate, to crush it." And truly, the systematic effort made in England, France, Italy and other countries, a philanthropy which modestly presents itself as a form of justice and, like Cæsar, thinks that nothing is done as long as something remains to be done, rouses our admiration. So when we now hear such condemnatory phrases as "the skilful iniquity which rules the present order of the world," we cannot help thinking that even if these iniquities are still too numerous, the West deserves much pardon because, in spite of failures and errors, it is trying to construct a more human civilization.

M. DUGARD

The Faith of a Moralist. Gifford Lectures delivered in the University of St. Andrews, 1926-28. By A.E. TAYLOR. (Macmillan & Co., Ltd., London. Two Volumes, 15*s.* each.)

Three age old problems are taken up by Dr. Taylor. They are, the nature of God, the nature of the created universe with the beings thereon, and the relationship between the two. The first volume treats of "natural" theology, *i. e.*, the reaching up of the temporal creature towards the eternal; the second, of "revealed" theology, the outgoing of the divine towards the mortal. The keynote of the lectures is that man's life is a battlefield, since he is a being neither wholly temporal nor eternal, but both at once. While the book deals with that conflict on the moral plane, it is doubly interesting, for it depicts, unconsciously to its author, the same battle on the plane of ideas, the great fight between eternal wisdom and temporal learning. At times the lecturer's natural intuition is uppermost and he grasps the changeless truths of the science of the soul; at others, alas! the false notions of the race mind, and misconceptions due to religious predilection and ignorance of facts, hold the field. At times we find such shining passages as this:

> It is not a man's circumstances, . . .but his personality which must be unmade and remade if felicity is to be obtained. He must grow into a personality which has its centre not in the competitive finite selfhood with which we all begin, but in the infinite and eternal. Every stage in the process is a dying out of the natural man into the spiritual man, and in all of us the natural man "dies hard". Hence the "war in the members" is no temporary incident in the moral history of man, but its fundamental and persistent character.

Again, we can hear an echo of the noble teachings of Shri Krishna, when Dr. Taylor speaks of the right attitude towards the performance of duties; and there are many other wise and brilliant sayings, throughout the first volume especially. Indeed, in commonsense ethics, Dr. Taylor is a guide to be valued, but, when worldly and religious belief step upon the scene, he falls into contradictions, false judgments, and subtle avoidance of the problems, as in the question of "suffering". There is no clear understanding of what the ancient teachers of East and West meant by GOD, by the soul's immortality, and by such doctrines as that of reincarnation. Here he has fallen into the popular error of mistaking the *psyche* for the *nous*, the transient "personality" for the eternal "individuality," and *vice-versa*. The resulting fanciful conception, in which, for example, the Buddha or the Christ of one incarnation may become a thief or a murderer in the next, is easily demolished by Dr. Taylor as the nonsense which it is. But it has no more relation to the real doctrine, than sea froth has to pearls.

It is noteworthy that the means of correcting the erroneous notions in Dr. Taylor's book lie in the book itself, if the truths it contains are worked out to their logical conclusions. The clue, for example, to "reincarnation" lies in the expansion of the idea of man as being both eternally divine and temporally mortal. All the errors, however, spring from one root, the false idea of a personal god, separate from his creatures. Hence we are presented with the illogicality of "a world created from nothing," the injustice of (potential) "redemption purchased by the sufferings of the God-Man," and finally the postulate that man shapes his own destiny, though he is at the same time wholly the creation of a personal god on whom he is utterly dependent. Yet in ethical practice Dr. Taylor proclaims man as responsible. Thus:

> . . . to be free we must be masters not only of our fortunes, but of our moods and passions, in other words, of all that is mutable and temporal within us as well as without us. . . .To attain the good at all man must be master of his fate and himself. And if man is merely a temporal being, and nothing more, he can be master of neither.

The same fallacy again, about the nature of God, leads the lecturer to speak in praise of "Christianity" in terms which prove it, by his own definition, to be one of the imperfect religions. What, then, are the marks of the true and complete Religion? He himself gives the answer.

> No religion under which a genuine spiritual life has flourished can be *simply* false, and the religion which would establish its claim to be the one true faith must therefore stand the test of showing that it actually provides full recognition for all the elements of abiding truth in all the others, and does so by integrating their various insights into a real unity. It must also stand the test of being able to sustain the spiritual life of men as men, irrespective of circumscribing conditions of time, locality, race or manners.

There is one more test to add, that it must give to each man the knowledge of his own nature and powers, and of the greater nature in which he lives; and students will recognize the three-fold aim of the ageless Theosophical Movement. Men may speak Theosophy unwittingly, may even, like Dr. Taylor, condemn their own false conception of it, and yet, play a part in that mighty movement.

To sum up, the value of the lectures lies primarily in their ethical outlook, and also in the fact that they do show to what point the evolution of the GOD-IDEA has reached to-day in the best of the race mind. Finally they afford every reader ample opportunity of exercising discrimination between head-learning and soul-wisdom, to separate the true diamonds, and there are many in the book, from the false.

E. W.

The Origin and Growth of Religion By W. SCHMIDT, (Methuen & Co., London)

This book is based on the author's larger work, *The Origin of the Idea of God*, two volumes of which have already been published and two more are yet to appear. If Father Schmidt's conclusions are accepted then there is no doubt that his book will be as epoch-making as Frazer's *Golden Bough*. Even otherwise, his masterly survey of the theories regarding the origin of religion must make it an invaluable possession to all students.

In 1878 Max Müller delivered his Hibbert Lectures, the title of which was the same as that of Father Schmidt's book. Within these fifty and odd years no less than seven theories about the origin of religion have held the field in succession:—Max Müller's theory of nature myths, Lubbock's theory of fetishism, Spenser's theory of ghost-worship, Tylor's theory of animism, Siecke's theory of star-myths, Robertson Smith's theory of totemism and Frazer's theory of magic. Father Schmidt discusses all these theories, traces their development and adduces facts which militate against them. It is really difficult to speak with restraint about the amazing wealth of information regarding the literature on the subject given in these pages.

The main object of the book, however, is to draw attention to certain incontrovertible facts first noticed by Andrew Lang in his *The Making of Religion* in 1898. There are certain tribes in Australia and Africa who are ethnologically the most primitive and who yet have a clear and definite conception of a Supreme Being which could not have been derived from magic or ghosts. Andrew Lang wrote:—

> We want to know how Gods, makers of things (or of most things), fathers in heaven, and friends, guardians of morality, seeing what is good or bad in the hearts of men, were evolved, as is supposed, out of ghosts or surviving souls of the dead. That such moral, practically omniscient Gods are known to the very lowest savages—Bushmen, Fuegians, Australians—we shall demonstrate.

Father Schmidt now elaborates this thesis with far greater wealth of detail than Lang could have done. And he summarises the present situation thus:—

> No one who has read the long list of eminent researchers given in the preceding sections can fail to realize that the question of "high gods of low races" (Lang's formula) has passed beyond the first stage. . . Its strong support is known fact, the authenticity and generally native origin of the beings in question is no longer disputed by any investigator of repute.

When he comes to describe the nature and attributes of the primitive high God, Father Schmidt seems rather to overstate his case. He tries to make out that the most primitive of races have already the highest type of monotheism. Well, making allowance for some exaggeration, what do we find as the result of his research, and what light does it throw on the origin of religion? The origin of religion is not animism or ghost-worship or totemism or magic, but religion itself. The older theorists had all been under the influence of evolutionism which always assumed that progress took place along a single line from simple to complex. But Truth is many-sided. And there are several parallel and independent lines of development. Father Schmidt gives an apt quotation on this point from Ankermann:—

> It would seem rather that we have to do with several lines of thought, running parallel to each other, which originated independently, but soon blended in all manner of relations. Instead of a simple process of development, everywhere following the same course, we must assume a number of different developments from whose crossing and mutual influence the manifold forms of religion which we may observe to-day have sprung up as history progressed.

Thus religion did not arise out of magic or anything; but religion as well as magic or animism or mythology arose out of the complex nature of man. If there has been progress in religious ideas in the case of some tribes, there has been also deterioration in the case of some other tribes. If theology postulates the fall of man and scientific evolutionism postulates the rise of man, history humbly records both rise and fall.

D. S. SARMA

[Prof. D. S. Sarma's able review suggests to us that this problem should also be examined from the Hindu view point—the origin of Dharma and its expression Shruti, Smriti, and Itihasa-Purana. Not even human experience, psychological or mystical, fully explains the why and the how of the origin of religions. Modern Theosophy and Ancient Hinduism coincide in this as in so many other views.—EDS.]

Science and Faith. By HUGH W. SANDFORD. (G. P. Putnam's Sons, London. 42*s.*)

Mr. Sandford's ultimate purpose in writing this long, and at times rather difficult book, is to show that, in the words of his suggested alternative subtitle, "Science Becomes Intelligible when Interpreted Spiritually". His chief method is by analysis. Volume I is devoted almost exclusively to Philosophy, Volume II to an examination of modern Science, and more particularly to its most recent pronouncements in Mathematical Physics. Philosophically, Mr. Sandford is an Idealistic Monist, and his main thesis may be taken in his own words (p. 51) as the affirmation that "the life of both matter and mind depends upon a process of change which affects both characters simultaneously, but differently—a process, which, by its active accomplishment, makes our lives of sensations real". Further, to quote from the summary, given in the form of a dialogue between Author and Publisher Mr. Sandford writes:

> I must believe. . . .that the evolution of matter into spirit should proceed within the body whether it be dead or alive, whether organised into a homogeneous unity or whether disintegrated into separate parts.

And, finally in this connection:—

> The Evolution of Substance into Spirit. . . is the great reality. In it there arises that intimate association of mind with matter from which comes man's real, but now confused, knowledge. In the heart of this process man receives both his sense-perceptions and his limited ability to "know". . .And this means of knowing, when but slightly more clarified will supply the firm basis of an intellectually sustained religion. . . In this final ending, religion, science and philosophy will unite.

Now, although this statement lacks the definiteness and something of the true intention of the simpler affirmation that "Matter is Spirit, and *vice versa*, and. . . the Universe and the Deity which informs it are unthinkable apart from each other,"* I was prepared in advance to accept Mr. Sandford's conclusion as here indicated, and his general philosophical argument in so far as it is designed to show that the tendency of evolution is towards, in effect, "a concrete manifestation of the Universal Energy which itself has not yet become individualised".† Yet with his method and his argument, itself, I have found myself in constant disagreement, chiefly because it seems to me that from first to last he misapprehends both the functions and uses of Science in the intellectual world.

At the back of Mr. Sandford's mind still remains, I believe, the old regard of Science as the "Anti-Christ". With his reason he has endeavoured to cure himself of this misapprehension. But when he says that "the usual scientific principles" are "utterly mechanistic and void of grounds for spirituality" or that we "come to a point where we *must* take sides" (italics in the original), he not only begs an essential question, but, in my opinion, displays that old attitude of irritation induced by the scientist's claim to certain knowledge, which may be a real impediment to the progress of the Spirit.

His chief bugbear, in this connection, is the principle of conservation, whether of matter or energy. At this butt, he tilts on every possible occasion, until we are inclined to regard it as a kind of "King Charles's head" that will, despite his best endeavours, insist upon finding place in his testimonial. Wherefore we may fairly take this example as characteristic of his main argument, and I would urge in the first place that as a weapon used to attack the general physicist position it is rather unhappily chosen.

* *The Secret Doctrine.* I. 179.

† *Ibid*, I. 178

The Conservation principle, in fact, has already been so severely shaken as regards matter that Sir James Jeans and other physicists have admitted that matter appears to be truly destructible, that is to say changed into immaterial energy.* But assuming that the Conservation of Energy still remains as a firm article of belief, the principle, as such, need be no obstacle to Mr. Sandford's main argument. It is, fundamentally, nothing more than a matter of the name we give to the physicist's "energy"; and in his attempt to confute Science on its own ground, our author is wasting time.

For I would suggest that we should from the outset take it for granted that Science "can know nothing of first causes," which are in their nature and by the scientists' own admission outside their purview, since Science deals solely with measurable and ponderable phenomena. Nevertheless, limited as it is by this immense restriction, in the past ten or twenty years Science itself has laid a powerful axe at the root of the mechanistic position; as anyone may deduce for himself by contrasting the writings of such men as Whitehead and Eddington with those of Huxley and Hæckel—which last writer, by the way, Mr. Sandford seems not to have fully understood. There are many roads to knowledge, and though we may interpret Science spiritually, as our author suggests, its methods and the conclusions it draws from them must remain peculiarly its own. For example, when Mr. Sandford attempts to criticise not only the principle of, but the evidence for the general theory of Relativity, he lays himself open to destructive attack. When he says, for example, speaking of the bending of light-rays by a sufficiently dense gravitational field, "have we any right to assert that the power which has thus unexpectedly curved light-energies as they pass through extended space and time is altogether a mechanical power?", he so far exceeds his province as to become slightly ludicrous; and his suggestion of a Spiritual Cause, *in this connection*, is almost on a par with the suggestion of Sir Edmund Gosse's father that God had specially created fossils of extinct animals in order to test our faith in the first Chapter of Genesis. Relativity, in short, is not a cosmological but a mathematical theory, which so far as it has been tested, has held good in various relations; and Mr. Sandford has not attempted a spiritual interpretation of it, but attacked it with insufficient understanding, and, as I regard it, on false grounds.

I have left myself no space for further comment, such as that I had intended to make on the chapter entitled "A Criticism of Mathematics," which could, in fact, be condensed into the simple statement that number is purely quantitative and never qualitative; but the summary of my whole feeling with regard to Mr. Sandford's gallant essay is that it will have little value for the Theosophist. "The pure object apart from consciousness," wrote Madame Blavatsky, "is unknown to us while living on the plane of our three-dimensional World; as we know only the mental states it excites in the perceiving Ego;" † and if we believe that, let us take it for granted that although Science may serve a temporary purpose in our acquisition of knowledge, we can never look to it for any interpretation of the true wisdom.

J. D. B.

* In this modern science is approaching the doctrine of *pralaya*, dissolution of all things, from atoms to cosmos. If Matter resolves itself into Energy, Energy itself resolves itself into Spirit. The other half of the doctrine deals with manifestation, *prabhava*,—the emanation of all beings and things from the state of repose and obscuration into which they had fallen. Homogeneity unfolding into Heterogeneity and ***vice versa***, is the principle of evolution according to Theosophy.—EDS.

† *The Secret Doctrine* I. 329

Science and First Principles. By F.S.C. NORTHROP. (Cambridge University Press. 12*s.* 6*d.*)

Prof. Northrop in his book has traced step by step the progress of Science from the time of the early Greek scientists to the present day. In his extensive survey of this wide field he has been able to demonstrate that our present progress is entirely built on the first principles, inadequate as they seemed, of the Greeks. During the two thousand years' interval science apparently has circled back to the first principles of the Greek scientist without having as yet solved the mystery of matter, mind, and life any more effectively.

Prof. Northrop has evidently a new solution to many of the old unsolved problems, which he thinks explains hitherto conflicting points of view.

From a study of L. J. Henderson's "Nomogram" of the Blood (chap. iv) the Author is led to believe that life is a dynamic, complex, heterogenous physico-chemical equilibrium, although he admits elsewhere: "Nevertheless, the type of physico-chemical system which is present in a living organism cannot be produced by the traditional kinetic atomic theory" (p.197). The dynamic type of equilibrium which life presents "involves a very improbable type of permutation" which cannot be accounted for by the traditional statistical principles. The physico-chemical stability of life as exhibited by the complex organic substance, hæmoglobin, is not to be explained by traditional atomic principles. How then is the mystery of Nature to be solved, what explanation will answer the bewildering series of phenomena met with in every-day life? Prof. Northrop seems to find an answer in his Macroscopic atom theory of "one large spherical physical macroscopic atom which surrounds and congests" Kinetic Microscopic atoms. However complex a relation the physico-chemical process involved in hæmoglobin Henderson's nomogram may reveal, the mere introduction of a macroscopic atom out of necessity will explain nothing different from the traditional kinetic atomic theory of modern physics.

In the chapters on "Man" and "Foundations of Experience" it is explained that the physical theory of nature breaks down when confronted with the experience of man—of colour, sound, pleasure, and pain. This necessitates the introduction of a psychic element and consciousness in Nature, and the atom becomes endowed with consciousness. So far so good. But the macroscopic atomic theory of Prof. Northrop which he offers as covering every purpose, as overcoming all difficulties, and reconciling the irreconcilable theories of modern science, far from explains the nature of consciousness, life, and matter and the emergence of these. A macroscopic physical atom congesting microscopic kinetic atoms cannot by reason give rise to consciousness and life which are non-material. In trying to justify the findings of modern science in all its aspects modern philosophy itself is led astray and has perforce to adopt physical measures to explain Nature and the Universe.

It is time modern philosophy began to give a lead to modern science in the right understanding of such important aspects as matter, mind, and life; but it must be very careful not to fall into a materialistic attitude. This to us seems the great drawback in the book under review.

K. S. L.

CORRESPONDENCE

THE ZIMBABWE RUINS

In the August number of your esteemed journal, in "Ends and Sayings," you refer to my article on Zimbabwe, in which you say that I have determined the period of the building of Zimbabwe in correspondence with the life and teaching of Zoroaster, that is, about 700–1000 B. C., after which you quite rightly quote various authors who show that it is not possible to fix the date of Zoroaster, and you conclude, "To try to fix a date for these ancient monuments with the aid of an uncertain and unfixed era of Zoroaster, ranging from 7000 to 700 B. C., is to say the least, unsatisfactory."

I am very sorry that you have misunderstood me in this. I refer the construction of Zimbabwe not to the time of the life and teaching of Zoroaster, but to the era when the religion of Mazdeism became dominant in Ancient Persia and the method of disposal of the dead in *dakhmas* became general, that is about the time of the Sassanid dynasty, (226–637 A. D.), which I explain also by a selection of historical facts.

In this way the time of origin of the buildings of Zimbabwe can by no means be described as "uncertain and unfixed".

Johannesburg P. S. NAZAROFF

ĀDIŚESHA

Ādiśesha is a person that is not infrequently mentioned in the Indian Purānas but they do not give many details of him. He is the king of serpents and has a thousand hoods. Carrying the earth on them (or one of them), he lives in the nether-world known as Rasātala where he holds his court; he also floats on the Ocean of Milk (Kshirasamudra), where, on a couch formed of the folds of his body, Mahāvishnu rests and sleeps his "yogic" sleep; he is known by the name of Śesha and Ananta also. Meagre though these details are, they are incongruous; for if Ādiśesha lives in Rasātala bearing the earth, he cannot at the same time be floating on the Ocean of Milk carrying Mahāvishnu.

H. P. Blavatsky has pointed out however in *The Secret Doctrine* (I. 305–6) that "the Purānas are written emblems" and that "no Egyptian papyrus, no Indian olla (i. e. palm-leaf), no Assyrian tile or Hebrew scroll, should be read and accepted *literally*"—"Every symbol in papyrus or olla, is a many-faced diamond, each of whose facets not merely bears several interpretations, but relates likewise to several sciences." One should not therefore interpret literally the details mentioned above of Ādiśesha; here is one based on some statements contained in *The Secret Doctrine*.

The word "serpents" used in the Purānas does not denote snakes but men of greatly advanced evolution. Writes H.P. Blavatsky:—

> In every ancient language the word *dragon* signified what it now does in Chinese—(*lang*) *i.e.*, "*the being who excels in intelligence*" and in Greek *drakon*, or "he who sees and watches". And is it to the animal of that name that any of these epithets can apply? Is it not evident, wherever superstition and oblivion of the primitive meaning may have led savages now, that the said qualifications were intended to apply to the human originals, who were symbolized by serpents and dragons? These "originals"—called to this day in China "the Dragons of Wisdom"—were the first disciples of the Dhyanis, who were their instructors; in short, the primitive adepts of the Third Race, and later, of the Fourth and Fifth Races. (II. 210.)

And in conformity with this, we find the term "Serpents" and "Serpents of Wisdom" used in the Stanzas of Dzyan and the many extracts from the Occult Commentaries cited by H. P. Blavatsky in that book, to signify "adepts"; see for

instance, pp. 351, 352, 355, etc., in Vol. II, and also p. 280, footnote 1.

The term "King of Serpents" may denote therefore the Great Being who is the King, that is the first, the chief of the adepts referred to above. About this Great Being, H. P. Blavatsky writes in *The Secret Doctrine* (I,207 ff,) to which the student must refer, as the quotation is lengthy.

Those who take the trouble to look up the reference, however, are in a position to understand well the other details also mentioned above. The name Ādiśesha is formed of two words, *adi* meaning "beginning first" and *śesha* meaning "remainder; what remains over (at or after the end)"; and hence the name denotes one who is the first and who will remain over after the end, that is until the last "pilgrim" has crossed into the circle of Light. *Anant* means "he who has no end" and is thus a synonym of Śesha; these two names too denote the Being who, "sitting at the threshold of LIGHT within the circle of Darkness" will not quit his post until the last "pilgrim" has passed into the circle of Light.

It is interesting in this connection to note that the identity of Subrahmanya, Kumāra and the king of serpents is pointed out plainly by the temple and surroundings also at Subrahmanya (a place of pilgrimage in the South Canara District). This temple is dedicated to the worship of the king of serpents who is also called Subrahmanya. (The sanctum contains no stone image but only an ant-hill or *valmika*, while a small stream that runs by is called Kumāra-dhārā—the rill of Kumāra).

Adiśesha is described in the *Srimad-Bhagavata* (V.25.8) as being "the object of meditation to *mumukshus* (those desirous of liberation)" and as "entering into the inmost heart consisting of sattva, rajas and tamas and destroying the knots there (hṛdaya-granthi), consisting of avidyā (nescience), formed from the vāsanā of acts done from time without beginning."

Mysore A. VENKATASUBBIAH

OMENS AND SIGNS

A good omen acts like a tonic on the mind and spirit of one who has faith in it. There is an elation of spirit, a glow of hope. There are bad omens as well, which without doubt have a devastating effect upon the mind.

To a Hindu everything around him is an auspicious or an inauspicious sign. A good sign may be anything, from the fall of a petal to the coming of an elephant. A bad sign may be anything from the simple process of blowing one's nose to a darkening sky.

No Hindu will leave his house without doing a little reconnoitring, if he is setting out on some important business. He will scan with anxious eyes the end of the street, for, if a widow is coming in his direction it is a bad sign; he will wait till she has passed. If a single brahman is coming it is equally bad. So are: a man with an untied tuft of hair; a man bearing a bundle of faggots or a pot of oil or smouldering fire. Your path must not be crossed by a cat or a dog; overhead the eagles must not circle from left to right. And again, if somebody calls you from behind or asks you where you are going, or offers to accompany you just as you step out of your house, it is an ill-omen. If, as you start, you strike your foot against a stone, though your toe may bleed, the physical pain will be nothing compared to the mental, for it is a sure sign that disappointment is waiting for you at the other end. Some persons accept these signs so completely that they even cancel an engagement on the strength of a bad omen. They feel that there is little need to go all the way to learn what fate, through an omen, has indicated at the beginning. A man who is responsible for a bad sign is not easily forgiven. If he is thoughtless enough to sneeze, blow his nose, utter a negative remark, or yawn, when some important negotiations or discussions are going on, he will be very nearly driven away from the place.

If there are bad signs to depress, there are any number of good signs to elevate one's spirits. Cows, a foaming pot of toddy, flowers, women who are not

widows, two brahmans, tinkling of bells and, curiously enough, a dead body, and a hundred other things are considered good signs. However urgent a business may be, some people will wait for a good sign before they leave the house. It may take a long time. But punctuality is not an obsession with our people. A good sign is worth all the waiting. I have seen an extreme expression of this in a friend of mine, who will wait indefinitely till a cow or a flower-seller appears, before he leaves his house even for an aimless evening walk.

There is a whole shastra about the common wall lizard. Every little cry that it utters is full of significance. It is always good to hear it. On Wednesday if it cries from the east, there is some happy news coming. If it cries from the north on Sunday, it means you will be getting money. Saturday, north, darsan of a king; and so on. If a lizard falls on your head, it indicates that you are about to get into some trouble or intrigue. If it falls on the eyebrow, you are about to receive a king's grace; on the lower lip and chest, wealth; right ear, long life; left ear, success in business; chin, punishment from a king; neck, death of enemy; foot, travel; nails, loss of wealth; hand, sorrow; top of the head, death; and so on.

There are good and bad days of the week. Tuesday and Saturday are generally bad for commencing any work. Wednesday and Friday are always good.

And again there is what is known as the Ragukalam. It lasts for about an hour and a half every day. On Monday it falls between 7-30 and 9 A. M., on Tuesday between 3 and 4-30 P. M., on Wednesday between 12 noon and 1-30 P. M., and so on. Anything that is done in that period is doomed to fail. There is correspondingly another period of the same duration everyday called Gulikaikalam, which is most auspicious for any work.

What might be the basis of this elaborate classification of things into good and bad, auspicious and the inauspicious? An investigation into this question is likely to yield interesting results.

Mysore R. K. NARAYANASWAMI

[We answer :—Superstition is responsible for such accumulation and generalization. Omens are facts of Occultism: they are marks or signs of the Light as well as of the Dark side of Nature. Three factors should be noted: false interpretation, guesswork and fanciful seeing of omens where none exist; secondly, psychic-clairvoyant interpretations, more often wrong than correct; finally, true spiritual clairvoyance which alone is capable of noting and interpreting omens according to a branch of Occult Science. Only the possessors of this last are the true readers of omens; they rarely speak of them but use their knowledge in secrecy and silence. In the *Bhagavad-Gita*, I. 31, Arjuna refers to his seeing "adverse or inauspicious omens"; that he had read them reversed is shown by the subsequent events of the Great War and his part in it. Once H. P. B. wrote (*The Theosophist* vol. III, P. 249) :—"The theory of omens and portents has some basis of truth. But the credulity of the superstitious has carried the matter to absurd lengths. The subject is too vast to enter upon until we have exhausted the more important branches of occultism."

—EDS.]

ENDS AND SAYINGS

"————ends of verse
And sayings of philosophers."

HUDIBRAS.

During November, the Buddhist world must have felt great satisfaction, for its premier organization, the Mahabodhi Society achieved its grand objective of erecting a Vihara at Sarnath, near Benares, where the Enlightened One preached his first words of Wisdom. Of all the exoteric religions now extant Buddhism is the least corrupted. Absence of priestly power has been a beneficent factor in producing this result. The splendid philosophy and sublime ethics of Gautama, who lived six hundred years before the Christian era, are potent and can inspire and elevate not only the learned classes but what are often wrongly named the uncultured masses. Let us hope that from the Sarnath Centre help and influence will reach the whole of India and affect especially the large numbers of the submerged classes who though Hindu and Indian by natural affinity, are yet drifting towards those who proselytise them to alien creeds. Neglected by the high caste Hindus, it were only natural for them to follow the Teacher who accepted in His Sangha, Upali, the Barber, the humble devotee who became the exalted adviser of his fellows. Glorious will be the day for India when a large Buddhist community flourishes on its ancient soil.

In an article on "The Perspective of Modern Science," (*Scientific American*, September), Paul R. Heyl writes that scientific discoveries may come about in three ways: (1) by accidental discoveries, (2) by induction from experiment, (3) by suggestion or prediction from theory. One wonders whether in this orderly universe—where uniformity and continuity prevail, where there is a general sequence of cause and effect, an inevitability of consequences, and an absence of caprice—such a thing as accident can occur. That which we term an "accidental happening" is a misnomer, since everything that happens cannot but be the result of law—eternal, immutable, ever active. The accidental discoveries, such as that of X-rays, of which Dr. Heyl speaks, are neither miracles, nor accidents, nor coincidences, but come about through the operation of laws still unknown to science.

H. P. Blavatsky gives in *Isis Unveiled* (I.3), an interesting account of one such "accidental discovery".

The Astor Library of New York has recently been enriched by a facsimile of an Egyptian Medical Treatise, written in the sixteenth century B.C. (or, more precisely, 1552 B.C.), which, according to

the commonly received chronology, is the time when Moses was just twenty-one years of age. The original is written upon the inner bark of *Cyperus papyrus*, and has been pronounced by Professor Schenk, of Leipsig, not only genuine, but also the most perfect ever seen. It consists of a single sheet of yellow-brown papyrus of finest quality, three-tenths of a metre wide, more than twenty metres long, and forming one roll divided into one hundred and ten pages all carefully numbered. It was purchased in Egypt, in 1872–3, by the archæologist Ebers, of "a well-to-do Arab from Luxor." The New York *Tribune*, commenting upon the circumstance, says: The papyrus "bears internal evidence of being one of the six *Hermetic Books on Medicine* named by Clement of Alexandria."

The editor further says: "At the time of Iamblichus, A.D. 363, the priests of Egypt showed forty-two books which they attributed to Hermes (Thuti). Of these, according to that author, thirty-six contained the history of all human knowledge; the last six treated of anatomy, of pathology, of affections of the eye, instruments of surgery, and of medicines. The *Papyrus Ebers* is indisputably one of these ancient Hermetic works."

If so clear a ray of light has been thrown upon ancient Egyptian science, by the accidental (?) encounter of the German archæologist with one "well-to-do Arab" from Luxor, how can we know what sunshine may be let in upon the dark crypts of history by an equally accidental meeting between some other prosperous Egyptian and another enterprising student of antiquity!

After an introduction on the present orientation of science, Dr. Heyl describes in detail the Schordinger atom and its wave properties, showing how the general law of the principle of indeterminacy has been developed. In this connection he says:

The importance of the principle of indeterminacy is undeniable, but we must be careful, not to read too much into it. In some quarters it has been regarded as overthrowing the philosophy of determinism. This I think is going farther than is warranted.

Determinism is an old philosophy. . . But the interest in the subject is perennial. . . . Briefly speaking determinism asserts that nothing is due to chance, but that there is a definite cause for everything that happens and that this series of cause and effect runs back in an endless chain so that if it were possible for us to acquire a perfect knowledge of the universe at any time we could (at least in theory) predict its state at any future time.

The doctrine is regarded as harmless as long as it is limited in its application to inanimate nature, but when the determinist attempts to include the action of sentient beings in this philosophy, he inevitably arouses active opposition on the part of some of those beings who maintain that their actions are governed by free-will and that they can make an independent decision as to their course of action which could not have been predicted from past conditions.

There is truth in Dr. Heyl's contention. The Theosophical philosophy teaches that Will is determinative in the human kingdom where self-conscious intelligence is at work; but that there is present in non-human beings the action of Will which may be called automatic and mechanical, but which is infallible, and which Will Theosophy names Natural Impulse, Fohatic or Electrical Will because on the plane of consciousness its nature is similar to what Electricity is on the plane of matter.